

# WORLD CALL



NOVEMBER, 1933

Price 15 Cents



# High Points

of the

## Annual Report

of the

### United Christian Missionary Society

•

June 30, 1933

#### FINANCIAL

Total receipts of U. C. M. S. and five old boards	\$ 1,618,509.28
Total receipts of U. C. M. S.	1,514,016.85
Net Worth of U. C. M. S.	2,564,088.47
Net Worth of U. C. M. S. and five old boards	13,276,375.23

#### HOME MISSIONS

Home missionaries, 127; mission areas, 11.  
Home mission pastors and evangelists, 86.  
Home mission schools, 5.  
9,372 youths reached by 262 trained workers.  
Baptisms on field, 1,786.

#### RELIGIOUS EDUCATION

Five new books added to local church service association library.  
New texts prepared for courses on evangelism and duties of church officers.  
Fifteen coaching conferences held, reaching 500 instructors and benefiting 7,500 local church teachers.  
Standard leadership training credits issued, 8,490.  
64 young people's summer conferences held in United States, Canada and Puerto Rico, with a 12 per cent gain in attendance.

#### MISSIONARY ORGANIZATIONS

Total number of organizations, 4,691; total membership, 132,461.  
Total offerings to general fund, \$378,096.10.  
World Fellowship meets of circle and triangle groups held in eleven states.

#### CHURCH ERECTION

\$2,942,298.31 in permanent funds.  
Out of these funds 2,752 loans totaling \$8,200,137.00 have been made to help build churches with an estimated value of \$24,600,411.00.  
Increase in funds during the year, \$24,840.79.

#### FOREIGN MISSIONS

Baptisms on the fields, 9,301, a gain of 2,765, or 42 per cent—a record year.  
Church membership on foreign fields, 60,778, a gain of 5,920, or 10.7 per cent.  
Treatments in hospitals, 460,174, a gain of 68,737.  
Students enrolled in 539 schools and colleges, 17,573, a gain of 1,051.

#### BENEVOLENCE

Children served by six Homes, 804; referred to other agencies, 173.  
Widowed mothers given employment, 25.  
Guests in six Homes for Aged, 254.  
Patients served in one hospital, 353.  
Total served by department, 1,609.

#### MISSIONARY EDUCATION

Churches helped with schools of missions and mission study classes, with dramatization, in children's work and along general missionary education lines.  
Missionary courses, programs, pageants and graded lessons prepared.

#### WORLD CALL

1,509 pastors taking "World Call," a gain of 244.  
A gain of 25.3 per cent in total subscriptions.  
Subscription price \$1.00 to December 31, 1933.

#### PROMOTIONAL

Receipts from promotional sources to general fund, \$830,833.13.  
Total annuities issued by United Society, \$1,155,026.65.  
182 One-Day Conventions; total attendance, 52,278, representing 2,209 churches; 1,855 ministers in attendance.  
1,976 lantern slide sets loaned to churches.  
Patent side church bulletins issued, 1,798,835.



# World Call Adventures

## II

Mrs. John Dixon was rather impatiently waiting in the outer room of her husband's dental office. Of a sudden she started. She had just noticed the name of the magazine a young woman was reading. It was the **WORLD CALL** she had placed on the reading table just a week ago.

"Now why would a doctor's patient be reading **WORLD CALL**?" she thought, forgetting for the moment that she had argued with her husband just seven days before that **WORLD CALL** would be read as much as any other magazine on the table.

The doctor's office was large and Mrs. Dixon, being an aggressive woman, decided to take the chair next to the young woman and ask her just why she was reading **WORLD CALL** instead of the much thumbed motion picture literature.

The stranger smiled when Mrs. Dixon put her question. "Why, it seems to me I grew up with **WORLD CALL**. My family has taken it for years. I remember I used to look for every issue and read the 'Wonderland—Wanderland' pages. Then as I became older I'd read those little bits on the missionaries. Now, with everyone and everything in such a furore over missions, I read every word. This month I forgot to renew my subscription. But I'll have the next issue!" She laughed. "Why, even my husband reads **WORLD CALL** as greedily as I do! And the magazine is comparatively new to him!"

Mrs. Dixon smiled in sympathy. "Dr. Dixon told me about **WORLD CALL**. The first issue I read opened my eyes. Now I'm a **WORLD CALL** secretary and the easiest thing about my job is that **WORLD CALL** is always improving. People know that they will get more than their dollar's worth when they subscribe."

### INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue  
Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education and Board of Temperance and Social Welfare through the World Call Publication Committee. Members: H. B. Holloway, Percy A. Wood, Roy G. Ross, I. J. Cahill, H. O. Pritchard, Ora L. Shepherd. Space used by the Pension Fund is on a contractual basis.

Staff: Harold E. Fey, Editor; Stephen J. Corey, Advisory Editor; Rose Stephens Rains, Office Editor; L. Madge Smith, National World Call Secretary. Contributing Editors: H. O. Pritchard and James A. Crain.

Subscription price \$1.50 per year net in advance; 15 cents per copy.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 23, 1925, authorized December 31, 1925.

Copyright, 1933, by United Christian Missionary Society.

Notices concerning change of address should be mailed to **WORLD CALL**, Missions Building, Indianapolis, Ind.

# World Call

VOLUME XV

NOVEMBER, 1933

No. 10

## Contents

The Threshold .....	2
Editorials .....	3
The Pittsburgh Convention .....	5
Our Movie-Made Children .....	6
Where Center the Attack? <i>by A. W. Fortune</i> .....	7
Live and Help Live, <i>by Burris Jenkins</i> .....	9
A City Educates for Peace, <i>by Alice Helser</i> .....	11
Book Chat—The Revolution in Religious Education, <i>by C. E. Lemmon</i> .....	12
Achievements and Trends, <i>by Roy G. Ross</i> .....	13
"Together," <i>by Imogene Mullins</i> .....	15
The Gap in Religious Education, <i>by Alexander Paul</i> .....	16
His Peculiar Situation (Anonymous) .....	18
Listening In on the World, <i>by James A. Crain</i> .....	20
The Minister an Educator, <i>by J. Warren Hastings</i> .....	21
"They Said—" .....	22
The United Society Looks Ahead, <i>by I. J. Cahill</i> .....	23
Quotation Marks .....	26
Pittsburgh Pointers .....	27
Resolutions and Actions, Pittsburgh Convention .....	28
Woman's Day Service .....	30
College Notes .....	32
Speaking of Books .....	34
Missionary Organizations' Own Section .....	35
Programs .....	36
Devotional Study .....	38
Through the Years .....	38
Echoes From Everywhere .....	39
In Memoriam .....	39
Hidden Answers .....	40
Courses for Study on "Christ and the Modern World" .....	41
Helps for Leaders of Junior Groups, <i>by Grace W. McGavran</i> .....	42
Record of Churches for Three Months .....	45
One Day Conventions .....	52
Receipts .....	55
U. C. M. S. Graph .....	55



# The Threshold

Our cover, an H. Armstrong Roberts photo, was chosen because it symbolizes Religious Education, the theme of this number.

Next month is December and time to think of Christmas gifts. Why not give WORLD CALL? This is a gift which will last throughout the year. Every month the arrival of this Christian magazine will make somebody grateful for your thoughtfulness. Shop early—with WORLD CALL!

Last month we asked for names of Disciple radio preachers and have learned that Dr. Roger T. Nooe of Nashville, Tennessee, B. H. Bruner of Terre Haute, Indiana, and J. Warren Hastings of Savannah, Georgia, regularly broadcast from their respective cities. But surely there must be many others of our men whose voices may be heard over the radio. We would appreciate hearing who they are.

We receive so many inquiries that it seems wise again to say that the subscription price of WORLD CALL is now \$1.00. This rate holds good until December 31. After that time it will be raised unless we receive enough subscriptions to make it possible for us to retain the dollar rate. Until December 31, we are offering, as a special inducement to those who will send in ten subscriptions at one time, a free subscription, to be sent to anyone designated.

## Correspondence

Friends:

WORLD CALL is the most interesting of any missionary magazine we know. The Methodist and Baptist women say so too—Mrs. F. H. Kinney, 311-12th Ave., Chattanooga, Tennessee, WORLD CALL Secretary in the East Lake Church.

Dear WORLD CALL:

I shall not renew my subscription to the WORLD CALL. My money being very limited, I feel obliged to spend for reading matter more vital.

### Your Thanksgiving Gift for Religious Education Does Three Things

- 1—It helps to support that work which is carried on nationally for all of our churches.
- 2—It helps to support the work carried on specifically for your state or area.
- 3—It serves the needs of boys and girls in states not yet able to carry the load.

### How to Help

- 1—Plan to observe Thanksgiving Sunday on behalf of Religious Education, using the helpful materials prepared free.
- 2—Be sure that your school is informed that Religious Education is almost entirely dependent upon the Thanksgiving offering for support.
- 3—Send in your offering promptly, stating carefully when it was taken and the cause you wish it to support.

You continue to follow what to me is a beautiful dream but a false hope—that the church must and will save the world. I do not understand the Scriptures so to teach.

MISS LUCY FLINT.  
San Diego, Calif.

Dear WORLD CALL:

I suppose that sample copy was sent to me as a teaser. Well, it worked! Here is my subscription. I enjoyed the September issue from cover to cover.

C. WAYMON PARSONS.  
Minister First Christian Church,  
Ebensburg, Pa.

Dear WORLD CALL:

I am writing you in regard to a feature that I think would improve WORLD CALL. How would it do to have a section of WORLD CALL (preferably near the table of contents) entitled, "Preaching Points" that would call the attention of our ministers to some valuable materials in that particular issue that might be quoted or used in their sermons? This mention by the minister of articles he has read in WORLD CALL, and his evaluating those articles so highly that he makes them a part of his sermons, will challenge his congregation to read WORLD CALL, and it will aid in increasing the subscription list, as well as informing our people on the great work we are doing as a brotherhood.

The pastor's attitude toward WORLD CALL determines very largely its success or its failure in getting the real news

of the brotherhood's work before our people.

R. T. GWYN.

Minister Centenary Christian Church,  
Indianapolis, Ind.

### Concerning Free Movie Passes

Dear WORLD CALL:

Apropos "those movies" it is my opinion that complimentary passes to ministry is nothing more or less than "devil's bait." The management selects a "movie" they know will pass any reasonable objections and the local preacher's views are asked. Censors tell us that the real objectionable features are eliminated from the runs exhibited to the censor boards. The truth is not in managers and they are largely responsible for the youthful crime wave.

MRS. C. E. F. SMITH.

Springfield, Indiana.

Dear WORLD CALL:

No father or mother of any consequence would have thought of deliberately sending their little ones into the old-time saloon to spend their time and money, but our modern up-to-date mother is at such a loss to know what to do with her children that she thoughtlessly sends her little boy or girl to a movie that she knows nothing at all about. She gives her small child ten cents to go to see John Doe in "His One Wild Hour" and is quite distressed when years later she pays ten thousand times this price for her own dear child's one wild hour.

In my opinion for a Christian minister to be a party in the support and sanction of the modern type of movie is for him to place himself in league with the very forces of evil themselves.

DANIEL MORGAN.

First Christian Church.  
Kennett, Mo.

Dear WORLD CALL:

A Presbyterian pastor was telling me recently that he mailed his complimentary passes back to the local movie house owner, as he felt that the acceptance of the tickets would be so much "hush money," and wrote the movie man that he could not approve of his desecration of the Sabbath day by his running his theater on the Lord's Day in competition with the local churches. Furthermore he wanted to be free to condemn from his pulpit shows that were unfit for his people to see. My opinion is that the picture show trust has sinister motives in giving ministers passes. It keeps them from speaking out against one of the greatest enemies of the morals of youth. Let me thank you for speaking out so frankly on this great evil of our day.

PAUL H. GIBSON.

Rockford, Ill.



# WORLD CALL

VOLUME XV

NOVEMBER, 1933

NUMBER 10

## *Growing World Network*

THE recent publication of the directory of Protestant missionary societies gives a bird's-eye view of the amazing world breadth of this enterprise which we are accustomed to survey only in terms of our own missionary society. More than a thousand Protestant organizations are listed, with headquarters in every continent and work in every land. The average expenditure during the three years of 1929, 1930 and 1931, of all these societies together, was \$50,946,230, with the societies of North America contributing \$28,171,146. The directory offers a most suggestive exhibit of the world outreach of the church. A valuable feature is its list of independent churches in Asia, Africa and Latin America. It shows a great increase of cooperative and union projects, institutions and movements.

## *Open the Shutters*

WE LIVE in a world of wonders. Miracles are all about us. Life is a thing of beauty, mystery, enchantment. If these things escape us, it is because our mental sight is dimmed. Printed pages have the power to open the shutters of the mind and set our imaginations a-winging," says Ross Crauford, an advertising man. If his views are right, then WORLD CALL is ready to receive an avalanche of subscriptions from church people who have suddenly discovered that Christian journalism is theirs to use to open the shutters of the mind and set imaginations a-winging.

## *The Best Years—?*

WILLIAM GRAHAM SUMNER, whose biography has just been published, was the author of the phrase, "The forgotten man." Long before Franklin D. Roosevelt immortalized these words, this pioneer sociologist was saying, "I have lived through the best period of this country's history. The next generations are going to see war and social calamities. I am glad I don't have to live on in them." He died in 1909, the year of our centennial convention in Pittsburgh. In the light of the catastrophes of war and peace which have happened since then, his prediction seems in a fair way to fulfilment. In spite of this fact we insist we are glad we're alive—now.

## *China Turns a Corner*

NEWS of surpassing importance concerning China never gets a hearing unless its burden is calamity. Because it did not fit into the pattern of war, flood or famine into which American editors habitually classify Chinese news, little attention was paid to the recent report that China's government is now civil instead of military. The central governing body is now composed exclusively of civilians. Even Chiang Kai-shek has been relegated to purely military functions. This may become the turning point in China's long struggle upward toward equality with other nations.

## *Noteworthy Loyalty*

THREE years of depression have cut Protestant giving 40 per cent. This huge drop, appalling as it is to the far-flung benevolences of the church, does not show up so badly when compared with the 54 per cent decline in national income. Viewed in this perspective, the giving of Christian people during these years when "going through the wringer" has been a common experience, looms up as genuinely sacrificial. It is interesting to note that during these same years expenditures for recreation in the United States have fallen 65 per cent.

Commenting on the significance of these figures, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, said:

"It is highly significant that in the so-called 'era of prosperity,' when the national income was shooting upward to its highest peak, none of the increased resources flowed into the channels of Christian service. The people had more money but apparently the surplus was spent for personal indulgence and the satisfaction of material wants. But when the period of the depression came the people stood by the church with noteworthy loyalty. Hard-pressed though they were, they did not—in the aggregate—curtail their gifts to the church as much as their income had been curtailed. This is most heartening evidence of the hold that the church still has on the hearts of the people."

## *Mission Schools Get Unexpected Endorsement*

FROM the China Famine Relief Commission comes the tidings that the Minister of Education of China has recommended that American Missions Schools shall



be given money from the public treasury when and if their existence is threatened because of no income. Realization of what this would mean to the distinctive message of Christian education should not blind us to the fact that here is a great endorsement of the schools which have been maintained through such sacrifice. They have so abundantly demonstrated their worth that an impecunious government insists that they must continue even if they must be supported by adding additional burdens to an overloaded public treasury.

### Foreign Missions Conferences

PRACTICALLY all the foreign mission boards in America have united in bringing to twenty-four centers of the country some of the best known and loved missionaries and national Christians. Dr. E. Stanley Jones, an outstanding missionary figure whose books have attracted wide attention, will be among the speakers. Others are Miss Lillian L. Pickens of India, Dr. Herman Chen-en Liu, Miss Yi-fang Wu and Bishop Logan H. Roots of China, and Dr. Charles R. Watson of Cairo, Egypt. With them will be associated such outstanding missionary leaders as Dr. Robert E. Speer, Dr. John R. Mott and Dr. Alexander Paul.

In connection with these conferences, there will be opportunity for the meeting together of our own people under the direction of Dr. Paul, when matters pertaining especially to members of Disciples of Christ will be discussed.

This series of meetings extends from October 8 to December 15. The dates from November 5 are:

Chicago, Illinois	November 5-10
Milwaukee, Wisconsin	November 12, 13
Des Moines, Iowa	November 14, 15
Sioux City, Iowa	November 16, 17
Omaha, Nebraska	November 19, 20
Lincoln, Nebraska	November 21, 22
Topeka, Kansas	November 23, 24
Kansas City, Missouri	November 26, 27
Wichita, Kansas	November 28, 29
Oklahoma City, Oklahoma	November 30-Dec. 1
St. Louis, Missouri	December 3, 4
Springfield, Illinois	December 5, 6
Indianapolis, Indiana	December 7, 8
Washington, D. C.	December 10-12
Philadelphia, Pennsylvania	December 13-15

### The Church of the Month

ON SUNDAY, October 15, Central Christian Church in New York City celebrated its one hundred and twenty-third anniversary. Founded in 1810, this congregation is the oldest living congregation among the Disciples of Christ. Without interruption in its history of more than a century, Central Christian has

observed the Lord's Supper every Sunday. Such a record is believed to be without parallel.

In 1819, Henry Errett made this statement concerning the origin of this church: "In October, 1810, nine persons separated from the Ebenezer Baptist Church and considered themselves bound in the fear of God to come together as Disciples of the Lord Jesus and to continue in the apostles' doctrine and fellowship and breaking of bread and prayers."

A visit to this historic church, which is located on West Eighty-first Street, will be a rewarding experience to any Disciple. Its recently reconstructed sanctuary invites to lofty meditation. Its friendly people extend a warm welcome. Its minister, Finis J. Idleman, has occupied this metropolitan pulpit since 1915. Disciples may well take pride in the fact that in Dr. Idleman we are represented in this great city by a man whose ability, culture and devotion compares well with other religious leaders in America's greatest city. To church and to minister WORLD CALL extends its hearty greetings on this anniversary.

### The NRA and Labor

THE clause in the NRA's general code which provides for the right of labor to bargain collectively with the employers through representatives of their own choosing may well become a historic "Bill of Rights" to the workers of this land. The average citizen should be patient with the rash of strikes which now irritates the body politic because of the fundamental human rights involved. Employers have for years presented a united front to labor through their trade associations. To deny to labor the same right would not only be unfair; it would make national recovery immeasurably more difficult. Although nobody could wish that the bitter economic warfare of strikes should continue one minute longer than absolutely necessary, the informed Christian conscience of America is solidly behind the strikers as they stake their slender resources against those reactionary employers who are opposing collective bargaining. After a visit to the strike area in western Pennsylvania, and interviewing employers, workers, police, pastors and business men the editor of this magazine has come to the conclusion that the laboring man is fighting the battle of us all. Unless he succeeds in throwing off conditions which one very patient and conservative pastor described as "the worst form of slavery" the NRA is doomed.

This is not to say that employers have no rights, but it is to insist that employer's rights are on a par with those of labor—namely, they are human rights. It is to say that property rights must be subordinated to human rights, that profits must take second place while persons are served, that brotherhood is an economic reality as well as a religious preaching.



# The Pittsburgh Convention

IT IS customary for people to return from an International Convention breezily full of the conviction that the convention was a great success. The renewal of fellowship with friends one has not seen for a good while and the uplift of the multitude insures that no great gathering of this nature can be wholly a failure. But when the meetings fade into sober history, often impressions that formerly were in the background come to the fore and give the convention its permanent stamp.



Wm. F. Rothenburger  
President of the 1934  
Convention

For example, the Wichita assembly will go down in history as one of uncertainty and confusion. The depression was playing havoc with the work of years. Nobody knew how much further it was going or where it would stop. In the Indian-

apolis convention of last year democracy ran amuck. The huge crowds which attended were in no mood to come to grips with knotty problems. The frolic of fellowship and a resolve to soak up as much "inspiration" as possible were the dominant moods.

In the Pittsburgh convention the brotherhood showed for the first time in some years a determination to face facts, whether pleasant or unpleasant, and unitedly to move forward with the resources available. The attendance was smaller than any convention of recent years, but the delegates who were there were present because of a deep conviction that the time had come to stop drifting and to grapple with problems. For this reason we predict that the 1933 International Convention will be remembered as the time when the Disciples of Christ, though buffeted by seas of depression, thanked God and took courage.

An evidence of the courageous way in which the convention faced issues was its action with reference to our organizational life. Among the Disciples the tendency of institutions to solidify and entrench themselves around great ideas has been balanced by a clear determination to keep our organizational life malleable and flexible. The implications of the Commission's report upon the United Christian Missionary Society are discussed in another article in this issue. Its larger meaning seems clearly to be that the Disciples are following the precedent of the early church in making organizations fit needs and not making needs secondary to organization.

A second outstanding note of the convention was its

emphasis upon the social application of the gospel. No religious convention in recent years has formulated such decisive and clear pronouncements of the Christian attitude toward war. Economic injustice and racial discrimination were singled out for ringing denunciations. Henceforth, any Disciple of Christ taking a stand against the iniquities of these entrenched evils will have the knowledge that a great communion stands back of him in the exercise of a free conscience toward today's greatest social problems. In particular, the action of the convention in upholding the seventy-two students of California Christian College who petitioned the convention to stand back of any man who for conscientious reasons refused to participate in war was a clear-cut forward move.

The third impression that came out of this convention was the new and deeper sense of unity among the Disciples. At this convention there was full and frank discussion of a number of issues and yet there was no intimation on the part of any minority of refusal to accept the will of the convention, once that will had been expressed. Related to this growing sense of unity was the convention's manifest intention of exploring further into the possibilities of unified promotion. "Let us do our work decently and in order, and let us do it together."

A fourth characteristic of the 1933 Convention grows out of its increasing reliance upon the common-sense Christian method in solving difficult problems. Two great commissions reported to this convention. One had carefully studied the twelve years' experience of the U. C. M. S. and the other had exhaustively explored the possibilities inherent in the educational agencies of the brotherhood. The reports of each of these commissions was such that considerable numbers of people were confronted with the alternative of either changing their minds or of flying in the face of an invincible array of facts assembled by impartial and responsible commissioners. What did they do? *They changed their minds!* As a result, without rancor or backbiting, our great missionary enterprise takes a new lease on life, church erection and benevolence carry on their important work under new auspices, and the mighty power of education reaches out into new avenues of service and enlarged responsibilities. The Pittsburgh convention *was* a success!



Searle Bates  
Missionary leader  
who addressed the  
convention



# Our Movie-Made Children

*This article is a digest of a longer article by Arthur Kellogg which appeared in the "Survey Graphic" in May, 1933. The book, "Our Movie-Made Children," which describes the four-year study, may be obtained from the Macmillan Company, New York.*

MOTHER, may I go to a movie tonight?" Every day millions of American mothers answer "Yes" or "No" to this question. How many parents know what they are doing when they say "Yes"?

Seventy-seven millions of people attend the movies every week. More than twenty-five millions of this vast throng are children or adolescents. That is, a youngster sits in every third seat. It is therefore very important for Christian parents to know what movies are doing to the younger generation. What do they do to their habits, their health, their emotions? In particular, what do motion pictures do to a child's ideals of the good life?

Until recently, Christian parents disturbed by these questions had no answers to give except those which they drew from observation of their own children. Now, however, definite answers can be given. For four years some of the best educators in America have been studying the motion picture. Under the Payne Fund, a group of sociologists and psychologists have been using every resource of modern education in an attempt to answer these very questions. Every parent and religious leader should know what the main results of this study have been.

In the first place, they show that an enormous number of children and adolescents are attending the movies. Among five- to eight-year-old boys and girls it was discovered that the average attendance was every two weeks during most of the year. In the age group from eight to nineteen years, girls attended forty-six shows a year, or one nearly every week, and boys fifty-seven shows a year.

What do these children see? Three-fourths of all the pictures they saw dealt with crime, love or sex. Through the eyes of the motion picture they saw a world in which only one in seven of the adults were married; a world in which nobody worked except the servants of the rich; a world in which there was no



—Courtesy Bababan and Katz.

agriculture, no manufacturing and no poverty. In this world three-fourths of the pictures they saw showed liquor being used, and nearly half of them showed, usually without disapproval, drunken men and women. They saw an orgy of vandalism, murder and sudden death. In forty-five films taken at random in this study there were seventy-one deaths, 21 per cent of them caused by the hero, fifty-nine cases of assault and battery, seventeen hold-ups, and twenty-one kidnappings. In another group of 115 films, also selected at random, there was a total of 449 crimes, of which only a few were followed by punishment or retribution. "Nowhere was an attempt made to show the reaction to environment, the effect of evil companionship, the slow cumulative process by which a criminal is made."

The handsome heroes that our children see on the screen pursue goals most of which no sane parent would dream of desiring his child to follow. In 574 films which were included in this section of the study, the experts discovered twelve leading life goals or purposes. In order of frequency they were: winning another's love, marriage for love, professional success, revenge, crime for gain, illicit love, thrills or excitement, conquering a rival, financial success, enjoyment, concealment of guilt, marriage for money. Of all the things these 574 heroes were pictured as striving for, less than 10 per cent were such as children should imitate. Boys, instead of desiring to emulate great souls like Pasteur, Grenfell or Lincoln were taught to be gangsters and gunmen. Girls instead of being taught to imitate women like Jane Addams, Susan B. Anthony or Florence Nightingale, are being taught to imitate gold-diggers and courtesans.

(Continued on page 25.)



# Where Center the Attack?

By A. W. FORTUNE\*

W  
O  
R  
L  
D  
  
C  
A  
L  
L



WHEN one studies the history of the church he finds that the center of its attack upon opposing forces has been constantly changing. It has changed frequently during

our generation. A few years ago the home missionary task centered on the western frontier. On this frontier civilization was taking shape, and it was felt that it should be dominated by right ideals. The various denominations sent missionaries into these sections to build churches and establish schools. The Disciples had a large share in this movement to Christianize the frontier. Instead of spending their energies in the old communities of the East they followed the frontier as it moved westward. In centering their attack on these sections that were to constitute so vital a part of the nation they made an important contribution to American life.

With the passing of the western frontier we awoke to the fact that the city was becoming a dominant factor in the nation. We witnessed the amazing growth of the slums and the foreign sections. We stood appalled before crime waves bred in the hovels of penury, and helpless because of crooked politicians, whom we realized were a menace to our civilization. We were convinced that the future of America demanded the Christianizing of these sections. This was for a time the home missionary problem and constituted the center of attack. The Disciples, like the other communions, undertook the task of implanting Christian ideals in these sections. We have accomplished something, but the work has not been as promising as we had hoped, and this problem is still unsolved.

## Bringing It Home

There is a growing feeling that the problem in our day comes closer home. It centers in the attitudes and ideals of the people. This is not confined to any section, but it concerns the nation as a whole. The progress of civilization has been retarded because we have not given the proper attention to these ideals.

We have actually lost some of the ground that had been gained by heroic struggles because we have been negligent in education, and there has been a change in attitudes and ideals. There had been tremendous

progress toward making America a sober nation. It looked for a time as though alcoholic beverages had been banished from our land. We wrote prohibition into the Constitution, set up machinery to enforce it, and then went to sleep in security. While we slept the enemy came and sowed tares, and when we woke up we found that the prohibition law did not necessarily make a sober nation. When it was too late we realized that unless there are the right ideals back of the law the law will become a dead letter.

We thought we had reached a stage in our political development when the great nations would not think of resorting to war as a means of settling their disputes. While we were resting in this false security the most terrible war of all time broke upon us. We found that there was something wrong with the idealism of the world, and for a time we thought in terms of destroying our enemies. We were jubilant in our celebration of the armistice, for we thought we had fought a war to end war. While we were sleeping in our supposed security the old ideals came back again with increased power. As we are beginning to get our eyes open we find that nationalism and militarism have developed to such an extent that war is again a threatening menace to the world.

We thought we had reached a state of prosperity in our country which made it possible for anyone who wanted to work to find a job. We thought we were so prosperous that private property was secure and there was no danger of an uprising on the part of the masses. While we were rejoicing in our wealth a terrible economic and social storm swept over us. We found ourselves with millions of unemployed. We found that private property was endangered, for there were threats of uprisings everywhere. Our security was gone.

We had thought that education would be the solution of our problems. We established under the control of the state a fine educational system, reaching from the kindergarten to the university. We sent our children to school, feeling that all would be well. While we were sleeping new ideals came into education, and we awoke to the fact that a naturalistic philosophy and a mechanistic conception of life had confused and bewildered many of our young people.

We established our own church colleges and sent



\*Minister, Central Christian Church, Lexington, Kentucky. Voted one of our "ten most effective" preachers by our ministry in WORLD CALL poll.



our young people to these with the feeling that they would come home strengthened in faith and built up in character. While we were rejoicing in that confidence we awoke to the fact that little effort was being made either by the schools or the church to promote religious idealism and develop Christian character in these young people.

We developed a missionary program that reached through practically all the non-Christian lands and stirred the churches in the homeland. Some of the more enthusiastic believed the world would be Christianized in our generation. While we were rejoicing in our successes and trusting to our missionary organizations we found that the work was beginning to sag. When we looked for the cause we found that we had lost much of our idealism and that there was a declining interest in the thing that had meant so much to us.

### The Challenge to the Church

The greatest menace to our civilization is this vitiating of our idealism. It constitutes our most dangerous foe and suggests the center where the attack must be made. This advancing foe presents to the church its greatest perplexity and its greatest opportunity. The greatest home missionary task today is religious education that shall reach from the local church through every institution and phase of society to the uttermost parts of the earth.

We must begin again and educate in temperance and in the evils of alcoholic beverage. We must work out a system of temperance education that will change the idealism of the nation. Until that is done prohibition laws will be of little avail. We must wage a campaign of education against the evils of war. The world will not be safe until, through a process of education, war as a means of settling international disputes drops out of our thinking. We must work out a program of teaching on the social obligations of the Christian life. The success of the nation's program to put the millions back to work will depend in no small degree on whether there has been enough Christian teaching in this country so that people are willing to make real sacrifices for each other.

We must inaugurate a system of teaching in our church schools and in all other groups on the opportunities and obligations of foreign missions. This alone can overcome the propaganda against it and restore the lost passion. We must find some method of impressing on the students in our church colleges the importance of religion and the right ideals in character. We must find some means of making some more definite religious contribution to the Disciple students in the state universities.

### A Unified Plan of Religious Education

The greatest opportunity which the Disciples have at the present time is to develop a plan of religious education which shall include all these phases and others that may develop. Inasmuch as the educational task is a unit this can best be done by a department of religious education which will unify all phases. That was the conclusion of the Commission on Religious Education Relations after an extended and careful study of the whole situation.



This task has not been entirely neglected during the past. Much has been done by various boards to educate the churches along these various lines. But the need is so imperative, the call is so urgent, and the opportunity is so great, that there must be a new alignment and a new centering of the attack of the church on the advancing foe. It is imperative that we have a department which shall not only promote the whole religious educational task, but which shall be regarded as the agency of the churches to lead in that great undertaking.

This department should lead us in a vigorous campaign of education which shall reach every field of activity in which the Disciples are working. This program must have a prominent place in the curriculum of the church schools, in the discussion groups of young people's societies, and in the young people's conferences. This program of religion and character building must be carried into our own church colleges. There is great need that the teachers as well as the students be helped through public meetings and private conferences to a new appreciation of religion and the religious life.

This attack must be made by the whole church, and the department of religious education is merely to direct it. The problem is becoming so serious and the opportunity is so great that there will doubtless be a hearty response to wise leadership. The preachers are anxious to lead their congregations aright, but they are perplexed. Well-prepared literature setting forth the whole educational task will meet a welcome response from them. Unless the preacher has the educational vision it will be difficult to get the church to see it, and unless he be wisely led all will stumble into the ditch.

The test of a communion is its ability to see the world's need and respond to that need. The supreme need of our day is that our idealism and attitudes of life shall be dominated by the Christian spirit. There is where the attack must center. Religious education must marshal all the forces of the church and lead in that attack. Will the Disciples see the vision? Will they rally to the call? Will they make sacrifices for it?





# Live and Help Live

By BURRIS JENKINS\*

*"The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly."—John 10:10.*

PROBABLY Cain was a cave man; and his plea, "Am I my brother's keeper?" is little different from the modern equivalent, "It's not up to me" or "I am not responsible" or "He made his bed; let him lie in it." As for the man who fell among the thieves on the Jericho road, there are still those of us supposed to be highly civilized and even Christianized who would pass by on the other side. Not all of us have yet become Good Samaritans. When, therefore, Jesus said, "The thief cometh not but to kill and destroy; I came that you might have life," he was talking to people who needed that kind of talk and drawing a contrast that even yet holds good. Many kill and destroy who are not known as thieves. Most of us indeed have still a long way to go before we can claim that like the Master, we have come that other people might have life and might have it more abundantly.

Three stages appear in the evolution or development of the human race. First, man lives and kills; in fact he kills to live. Gradually as the means of living becomes more certain and life more secure he merges into the second stage and lives and lets live. He goes his own road and allows others to go theirs. He looks out for his own affairs and permits others to look out for theirs. In the third and final stage, he reaches that high idealism, that altruism, which not only lives but helps others as well to live. Just as progress, however, is never clearly defined, and you can never say, "On January 1, 565 B.C. one age ended and another began," so even today we find people in all these three stages of development. Nay, indeed, we find ourselves, each one of us, at different times, now in one stage, now in the other. It is worth while, then is it not, to examine these three attitudes toward life and toward our fellows and then examine ourselves just to estimate how civilized we are, how far we have come along the road to the highest estate of man.

More is being learned every day about our ancestry who lived in the caves and the crevices of the rock in Central Europe and Western Asia. We are able to



Burris Atkins Jenkins

draw pretty vivid pictures of the stone weapons which they used, of the cold and hunger they endured, of the constant danger in which they lived, both from the beasts and from one another. We can draw pictures of the rude excavations they made in the earth, and of the brush-roofs, or lean-tos which they fashioned over these half-cellar in which they lived—homemade caves. This was the period in which man had to kill or be killed. He was struggling desperately for existence; and the crushed skulls and broken bones, which are being found with more and more frequency, are pathetic reminders of the fear and terror in which they lived and in which no doubt they very early died. This is the Ishmael stage—every man's hand against every other man; fight for your life; fight for your raw and bloody meat; live and kill; kill to live.

If we look closely enough into our own social structure we may find some evidences that this period is not even yet entirely passed away. Are there none still living who go by this same principle? Just across the street from this church, four young men, with drawn revolvers enter a bank, force the employees and customers to lie down upon the floor, while they steal the cash. They are perfectly ready, if necessary, to kill. Theirs is exactly the same attitude as that of prehistoric man in the stone age. They prefer not to work to live, but kill to live. If you talked with one of them, he would say, "I must live!" We fail to see the necessity; but that's the way he feels about it. This attitude toward life is the fulfillment of the old couplet of feudalism:

"He may take, who has the power  
And he may keep, who can."

Nor need we think that this cave man attitude is confined to the bandits who are just now terrorizing all

\*Another of the "ten most effective" preachers of the Disciples of Christ chosen by a vote of all our preachers. Biographical note on next page.



WORLD CALL our cities. There are bandits who never carry guns. There are those who live and kill while moving in the so-called best circles of society. One of our church members was a baker, who was prostrated every four or five days by the gas fumes which a ruthless employer allowed to pour into the little room where this man worked. That employer lives and kills—kills by slow poison. In the south the little children used to work in the cotton mills—I have seen them—inhalng the dust of that beautiful vegetable, the cotton plant, which is an admirable medium for the growth of various disease germs, particularly tuberculosis. The little children suffered injuries to their hands and to their bodies from the machines. Those mill-owners lived and killed. Now, happily under the N. R. A. this has been done away.

There are plenty of people still living in the atmosphere of the prehistoric caves, exploiting one another, maiming and destroying one another, walking over the prostrate forms of one another, engaged in cut-throat competition with one another, killing to live. If you don't believe that the savage instinct still lurks just under the surface with most of us, let a sudden fire break out in this auditorium and see how the strong will trample down the weak and climb over their dead bodies to safety. Think of that schoolhouse one Christmas Eve, down in Oklahoma, where the tree caught fire and thirty or forty were trampled, not burned, to death. And that was a celebration of the birthday of Him who said, "I came that they might have life"; and this is a church where we are met together in his honor. There are plenty of people even now in churches, and in four-hundreds, and in circles of the highest social respectability and in civic reform associations, who live and kill. Such people excuse themselves to themselves by saying, "But I must live." Once again we fail to see the necessity.

The second stage of evolution they tell us we have entered. It is not that we have dropped the spirit of the stone age all of a sudden like a garment that is worn out; but what they mean is that we have caught some glimmering of the right of little nations and little peoples to life, liberty and the pursuit of happiness; that we are just beginning dimly to realize that for all concerned live and let live is a better maxim than to live and kill. Let us hope that this is true and that we have passed up one step higher in our comprehension of the value and the rights of human life; but let us not pride ourselves too highly on the achievement. Live and let live is an attitude far short

of that occupied two whole milleniums ago by one who said, "I came that they may have life and have it more abundantly." Live and let live is after all a gospel of indifference; its spirit is, "Every fellow for himself and the devil take the hindmost. I won't kill anybody, but I won't help anybody."

This is the attitude which has long been known in economic circles as *laissez faire*, the attitude of let alone; let things drift; let everyone work out his own destiny; let the forces in the world shape each human life; I am not my brother's keeper; it is not up to me. This doctrine has been weighed in the balances and found wanting. Society cannot get along without mutual help among us; because the suffering of one is the suffering of all of us; and the welfare of one is the welfare of all. Banks help each other in distress—sometimes. It is good business. Business men save each other from bankruptcy—sometimes. It is good business. Nations help each other in emergencies with loans and otherwise—sometimes. It is good business. In so far as we do these things we show that we have caught some glimmer of the fact that the Nazarene knew what

### Burris Jenkins

Burris Atkins Jenkins was born in Kansas City, Missouri. He received his A.B. from Bethany College and S.T.B. and A.M. from Harvard. He was ordained to the ministry in 1891 and served as pastor of the Third Christian Church, Indianapolis, Indiana, for four years, for two years of that time teaching in Butler College and serving as president for one year. Dr. Jenkins was then made president of Transylvania University, Lexington, Kentucky, from 1901 to 1907, since which time he has been pastor of Linwood Boulevard Christian Church, now known as Linwood Community Church. He was war correspondent for the "Kansas City Star" in 1917-18 and editor of the "Kansas City Post" for six years. He is the author of several novels and a half-dozen volumes of sermons and essays. He is also the editor of "The Christian," a liberal journal of religion, and keeps a column "The Drift of the Day" in a dozen midwestern newspapers.

he was talking about when he taught that altruism was the best policy, that the greatest among you is the servant of all, that the real Son of Man comes not to be ministered unto but to minister, that the thief comes to kill and destroy; but the Son of Man comes that they may have life, and have it more abundantly. If, then, the depression has taught us only so much—live and let live—it has taught us something, but not nearly what the Son of Man teaches. If, then, out of the World War nations have learned the futility of imperialism, the foolishness of attempting to impose our own cultures and our own customs upon other nations; if it has taught us even a measure of world fraternity, of the right of every man and every people to live his own life, and its own life, it has taught us something—but by no means all.

There is that third and highest stage in the process of development which Jesus taught and which he lived and that is, live and help live. He expressly tells us that we cannot fully live unless we are helping someone else to live too. No man liveth to himself and no man dieth to himself—neither does any nation. It is not all of life to live nor all of death to die. Man shall not live by bread alone. I came that they might have life more abundantly. Here is a philosophy as much higher than live and let live as live and let live is

(Continued on page 44.)



# A City Educates for Peace

By ALICE HELSER\*

YOU can't teach an old dog new tricks" is a proverb which is out of style in Des Moines. In introducing their public school forum system the school board of this city of 140,000 people is confidently expecting to change the old axiom into something like, "But if you try, the old dog might surprise you!" They have deliberately set out to teach a whole city the ways of peace in the modern world. And from results of the first few months' trial quite a number of the Des Moines citizenry are proving that it's never too late to learn.

The Des Moines' experimenters are not afraid of facts. They drag out the big, tough facts which lie behind war and grapple with them. Since wars usually start because ordinary folk have never looked the real facts in the face, they bring the folk and the facts together. The result is amazingly interesting.

Peace advocates believe that this experiment is a great step forward toward the ideal of international peace and good will. To Des Moines forums are brought speakers of a wide variety of nationalities and correspondingly varied viewpoints. From them John Smith and his wife, Mary, get first-hand understanding of foreign customs and policies. Through them fear and suspicion, the roots of war, gradually change into appreciation and friendship. The experiment has therefore become a gigantic undertaking, first, in educating the adult American citizen to the point where he can understandingly put his shoulder to the wheel of national peace and prosperity and, second, in hastening the inevitable understanding of the common needs and ideals of all people.

Convinced that a system of public forums would fit American citizens to become better members of a democracy, J. W. Studebaker, superintendent of Des Moines public schools, some months ago presented his plan to the American Association for Adult Education. When they had given their approval to his proposi-



League of Nations Assembly

tion, he secured an appropriation of \$120,000 from the Carnegie Corporation of New York to be used over a period of five years to finance the project. The plan is wholly administered by Mr. Studebaker and the Des Moines school board. The forums were inaugurated in February, 1933, lasting through the spring. The 1933-34 season opened September 12 and will close about the middle of June, 1934.

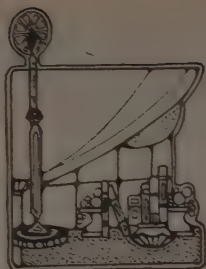
Mr. Studebaker and his associates have spared nothing to secure the best in leadership and subject matter. The lecturer's ability to speak well and understandingly is as primary a factor in the success of the experiment as his thorough knowledge of the subject at hand. The leader is asked to follow the system used in the public schools—that of presenting a subject with all viewpoints exposed. His own formed opinions, of course, are given with the knowledge that they will react on his audience only as those of any intelligent and fair-minded person. He is expected to lead a discussion with clarity and brevity. Discussions from the floor have been started and understandingly carried through. At times a member of the audience merely asks a question which is answered by the leader. At other times someone in the audience will state rather fully divergent points of view to those expressed by the forum leaders.

The forum sessions for the first twelve weeks of 1933-34 will center on the following themes: *Plans for National Recovery, Looking East—Looking West, Proposed Solutions for Our Tax Muddle, Propaganda.* Lecturers of international prominence will form the forum staff this year.

Des Moines citizens have eagerly awaited the opening of the new forum sessions. Not only is the Iowa city watching this experiment and anticipating its outcome, but educators and humanitarians throughout the country are rejoicing in its conception and eagerly following its growth.

\*The material upon which this article was based was generously provided for us by Superintendent J. W. Studebaker of the Des Moines Public Schools and "written up" by Miss Helsler, a member of the WORLD CALL staff.

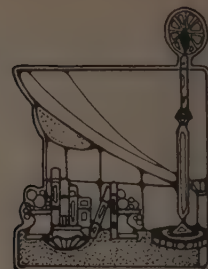




# Book Chat

## The Revolution in Religious Education

By C. E. LEMMON



ONE of the revolutions of the twentieth century has been in the field of education with Professor John Dewey as its prophet. At about the turn of the century Dr. Dewey was with the University of Chicago setting up experimental schools and squarely challenging some of the basic concepts of the American educational system with its content-centered curriculum based on the "transmission theory" of passing a culture from one generation to another. Dr. Dewey boldly gave voice to a new conception of education centered in life and cogently argued that there is more disciplinary and cultural value in courses which guide experience than in those which are centered in content.

It was inevitable that this revolution should strike the field of religious education. The Sunday schools were using uniform lessons from the cradle roll to the adult classes. These were strictly content-centered and ill adapted to various grades of life. This point of view began to shift with the introduction of graded lessons, written not so much from the standpoint of content material as about the experience of the child. Objections were made that the Bible was being neglected, but an analysis proved this to be false, for while the emphasis was shifted from Biblical content to developing life experiences the actual Biblical material used in the graded lessons was increased rather than diminished.

The philosophical interpretation of this experience-centered procedure awaited two books published in 1929; the one by Dr. George A. Coe under the title *What Is Christian Education?* and the other by William Clayton Bower called *The Curriculum of Religious Education*. If one is interested in the principles underlying this revolution he can do no better than read Dr. Coe's book. It is a straight-from-the-shoulder argument for the newer emphasis on life experience with a categorical denial of the merits of the older procedure based on a transmission of culture. Dr. Bower, in his work, gives form to the implications of the newer education in terms of curriculum. I have not yet seen Dr. Bower's newest book *Religion and the Good Life* which is said to carry this thesis still further.

The rapid acceptance of the changed point of view is not without its challengers. Dr. Walter Scott Athearn has recently written on *The Minister and the Teacher*, in which he has some ringing chapters in criticism of what he deems an over-stress on the experi-

ence-centered curriculum and the project method. He takes time out to emphasize the fact that Christianity has a definite cultural deposit which must be transmitted to successive generations. He is a vigorous writer and makes a strong case. However, I must say that in my opinion the school of thought for which Dr. Athearn argues fails to take into account the situation in which present-day youth find themselves. In a primitive social order it was possible to take the moral axioms of religion and have them carry over into life without much interpretation, but now in our complex moral world the child must learn more than content. He may memorize the Golden Rule and yet be unable to translate this moral axiom into the kaleidoscopic life situations in which he finds himself. The only way this can be done is for the life situations to be at the center of the learning process.

Has this changed educational theory gotten down below the theorists? Do the actual field workers and writers who set the norm of action for the local church take it into account? In order to answer this question I sent for *The Primary Church School* written last year by Miss Hazel A. Lewis. I selected this book because I know it to represent one of the most practical and capable leaders in America. Miss Lewis is the kind of author who puts her theories into practice and then writes a book, instead of first writing a book and then putting the theories into practice. It is a genuinely interesting and authoritative manual upon primary organization and method. But the important thing to me is the basic assumption upon which it is written. It is thoroughly "life centered." Every page glows with passion for childhood. Every technique and plan is made to conform to the child. There is only one dogma; namely, that the primary child is the first and most important consideration in the primary church school.

The interest right now seems to center on investigation as to the actual results of our modern religious teaching. The basic theories having been generally accepted, leaders are now seeking results. A notable effort in that direction is the *Yale Studies in Religious Education* published for the Institute of Social and Religious Research. The most pertinent volume from the standpoint of the local church leader is edited by Hartshorne and Ehrhart and titled *Church Schools of Today*. This is a careful inquiry of the actual educational output of ten local churches.



# Achievements and Trends

## In Religious Education

IN ANY discussion of achievements and trends in the work of religious education it should always be remembered that the purpose of the department is the development of Christian character. Through the department we strive to help our churches build and project such a program of Christian nurture for childhood, youth and adults as will eventuate in transformed lives and a transformed social order. Programs, organizational plans and activities should in the final analysis not be measured statistically but in terms of their ability to remake lives in the likeness of Christ.

### Achievements of the Year 1932-33

Realizing that final values are measured in terms of character, figures will, however, indicate something of the extent of the department's work during the past year.

1. Last year the department supervised leadership training activities for 8,490 leaders and teachers in approximately 3,000 churches.
2. During the year 5,000 young people from approximately 2,000 churches received the inspiration and training of the young people's summer conference movement.
3. Over 1,000 churches observed Religious Education Week and an equal number availed themselves of the helps and materials for special religious education emphases in Evangelism, Stewardship, Leadership and Fellowship.
4. Over 1,000 churches and many thousand individuals participated in the use of the new Local Church Service Association.

But the quality of these enterprises is also indicated on all sides in the educational programs of our churches and in the acknowledged contribution to Christian living. Today we have as a brotherhood better leaders, better equipment, better tools by far than we had a decade ago. Today there is a larger "crop" of potential elders and deacons and leaders and laymen in training than we have had in a quarter century. Youth is the hope of the morrow. We have great reason to be encouraged. The revolt of youth inspired by erratic adults is at an end and the search of youth for a full and satisfying spiritual life



Roy G. Ross

By ROY G. ROSS\*

and vital avenues of service has begun.

The training of adult leaders has likewise gone far and once begun will go farther. The challenge of the 8,000 now in training should inspire the 70,000 others to serious effort toward self-improvement that they in turn may make a worthy contribution to the developing church. Never has the challenge been so great. Temporarily soul-hungry people are turning to the church for interpretation of life situations that are disappointing, bewildering and dazing. If we can make our gains permanent by helping these to develop a sound faith and practice, both individually and socially, the church will grow in both effectiveness and support.

### Religious Education Relationships

The Department of Religious Education strives to be unique in its ability to cooperate, rather than in ability either to dominate or to be individualistic. We rejoice in our cordial relations to state missionary societies and to the State Secretaries' Association. We are proud that we can work in such effective cooperation with the Christian Board of Publication. We derive a great satisfaction from the increasing unity of the United Society's educational approach. We participate gladly in the cooperative efforts of Protestantism.

We believe that the report of our Commission on Religious Education Relations will mark another great advance in the effective functioning of our educational life. We will not be satisfied until every educational agency of our brotherhood has found its way to pool its efforts in a great cooperative educational program whereby the brotherhood with unified aims and efforts shall progress to new achievements in Christian living.

### Trends and Policies

A glance at this year's work will reveal some new trends in the department's work. These trends are based on definitely and carefully conceived policies.

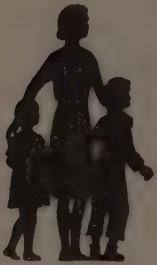
1. Our program and materials are increasingly life-centered. We follow here the method of Jesus who started with the life needs of the child and adult, rich and poor, self-righteous and depraved, strong and weak. Through this approach we would exalt the Scriptures as a divine record of

\*Secretary, Dept. of Religious Education, U. C. M. S.



the religious experience of the ages, while at the same time we would lead boys and girls into such personal religious experience as will eventually in transformed lives and a transformed social order.

2. The department seeks to simplify its whole approach and render service to all our churches instead of to only a selected few. Realizing that thus far the service of the department has been almost completely used by medium size and larger churches, we are inaugurating some definite services for smaller churches. Among these are the Local Church Service Association Library and the new simplified five-hour leadership training courses. This latter service is being hailed with delight because of the short term courses, the economical texts, the simple plan of accreditation and the elimination of course plans.



These two services constitute a distinct new contribution to our brotherhood life.

3. We are re-defining our task to make it not only a service to church schools but to the whole church. We believe that the educational program as well as the total church program must center in the minister. He is either the logical head of the whole process or the illogical head of any part of it. The reader will note with interest three new reading books and leadership training courses which will help the minister in his task as administrator of the church. These books may be secured through the U. C. M. S., Indianapolis, or through the Christian Board of Publication, St. Louis.
  - (1) *The Art of Church Management*, Lemmon.
  - (2) *Stewardship*, Morro.
  - (3) *A New Approach to Evangelism*,\* Cartwright.

\*This course will be released on or about January 1, 1934.

4. Organizationally, the department seeks to be a department of the whole brotherhood. Through an enlarged representative curriculum committee, through advisory state boards, through age group committees, through the Local Church Service Association Fellowship, the brotherhood is constantly helping us to re-study needs, re-define objectives, revise programs and plan our current field activities.

During the past three years state commissions and advisory educational boards have been organized in most of the stronger states to assist the department in the administration of the work of their respective areas. These commissions and boards are a part of the department, not only in the state but nationally. They are one of the greatest assets the brotherhood has ever had for the administration of an effective program.

Financially the department has suffered curtailment and hardship as have our local churches and other organized activities. We have in four years cut approximately \$50,000 from our draft on receipts from the churches. Through the gracious assistance of the Christian Board of Publication we have avoided collapse of the work. At present our field budgets are based directly on an agreed percentage of the Thanksgiving offering; thus letting each state determine the extent of its service. The response on the part of both the staff and the field men has been a most heroic one and for the unusual cooperation both without and within we are exceedingly grateful.

May I remind you that this task of processing human life according to a faithful study of Jesus' teaching is an alluring one. May I invite each of you to share in the joys of individual and group transformation?

Your Department of Religious Education exists to serve you that you in turn may serve those about and may build staunch foundations for tomorrow's church.

## Young People's Superintendent



Myron Hopper

THE department of Religious Education is pleased to announce Myron T. Hopper as a new member of our staff and director of young people's work.

Beginning November 15th, Mr. Hopper will assume responsibilities formerly carried by T. T. Swearingen and Miss Louise Ely in the youth field, thus releasing the full time of Mr. Swearingen for Leadership Training and other general educational functions of the department.

Mr. Hopper is well qualified for this work and comes to us highly recommended. For years he has participated in department undertakings, first as a student and later as a faculty member. He is a conference graduate, and has for several years assisted as dean of conferences. His academic record is good and he is recommended unqualifiedly by Dr. W. E. Bower for such work. He is a graduate of Butler University, and is now writing his thesis preparatory to his Doctor of Philosophy degree from the University of Chicago. For several years Mr. Hopper has been pastor of the Monroe Street Church in Chicago, while attending the university. He is a brother to Rex D. Hopper, missionary to Paraguay.



# "Together"

By IMOGENE MULLINS\*



John Talbott

FIVE years ago a lad, John Talbott, like 'most any boy in your own home town, went to his first conference. Conference got under his skin. Ideals that

had once been impractical dreams to John suddenly became the most important realities in the world. When he stood in the last "friendship circle" his eyes, like many others in the circle, were strangely moist as each promised to go out into the world to live lives of service for Christ and the church. It was then that John determined to devote his life to religious education.

John returned to his home, a little college town, Greencastle, Indiana, and unselfishly gave himself to his church's work. The next year he returned and the conference-ites in meetings throughout the United States and Canada sang a new song. This song was, "Together," one that John had written. "We go to class together, Wear conference smiles together, Laugh in good times together," they sang. And again a care-free group clasped hands in the friendship circle.

Then home again. John knew that what happens at home is the test of the true conference-ite. But today's world turns a hard face toward youth. It often denies them the opportunity of education, yet when they turn toward work it refuses them jobs. For the last four years our conference-ites have gone into a world whose cruelties a generation older than theirs cannot understand.

John was in school and making good progress. In his church he was helping to make the "Conference Club" a big part of the activities. But the outside world, what of it? Anxiously older people watched trade drop. Social burdens increased, nationalism became rampant, international relations became strained with tragic

outbursts in the Orient and South America. Each nation seemed to close in upon itself with an attitude of fear that threatened the peace of the entire world. A story of starvation, sorrow and suffering came from people as various as the New York stock broker and the African native who could no longer sell his copra to the trader. John's little town did not escape.

A hopeful boy graduated from conference. In more serious voices boys and girls were singing, "We'll clasp hands together, Each day we pray together." Life, they were realizing, was not easy. Many were dropping out of school. Dreams were shattered, few hopes realized.

In the midst of his college course, John found that he was one of those who could not go on. When others left for college, he regretfully remained behind. But he did not give up. That famous "conference smile" does not easily rub off. Conference ideals thrive on difficulties. Though he must give up school for a year or two, there was still plenty of opportunity for Christian service.

John's church is much like the churches in other towns of four and five thousand. It has its workers, its shirkers, its leaders, its followers. And it has its young people. John watched these young people, and shook hands with an idea. These youngsters needed a junior church. He would see that they got it. And so he went to work on his big idea.

The minister of the Greencastle church, Robert T. Beck, is an ardent supporter of the junior church idea, and soon he and John were making enthusiastic plans. And those plans really worked! It was not long until boys and girls, ever eager to be like the "big folks" were having their own services with John as their preacher. Little girls five years old came to services each Sunday morning as earnest as their mothers sitting in pews in the "grown-up church." Little boys solemnly removed their hats as they entered the door. Their perfect order and quiet were

(Continued on page 25.)



The Junior Choir

\*Publicity aide, U. C. M. S.



# The Gap in the Educational Process

By ALEXANDER PAUL\*

HOW can we save our young people to the church? No topic is discussed more frequently among thinking church people. No problem is more baffling. We have heard enough of the babblings of those who consign the youth of today to the bottomless pit, as being beyond hope. It is being recognized that for every youth who may have a pint of gin on his hip there are a score of elders guilty of a like offense. We are less severe on the youth for absenting themselves from church services because we know older people are equally guilty and are more culpable. As a matter of fact, society is neither better nor worse than that of a decade ago and the youth of today is running true to form.

The church has been unduly criticized for being unaware of the problem of youth. It is not so much a matter of unawareness as it is the finding of the solution to the problem. Naturally the church wants the young people in its fold. It has sense enough to see that the youngster of today is the oldster of tomorrow. It wants that oldster to be really Christian.

As we consider ways of strengthening our approach to youth we discover certain gaps in the religious educational processes. These gaps must be closed. Children of tender age are sent to Sunday school. They go without questioning. If they return home fuming against the teacher, they are oftentimes quieted by threats of punishment. As they get a little older, they are coaxed into going. Mother says, "Don't all nice boys and girls go to Sunday school?" About this time the parents are ready to compromise to the extent of excusing Johnnie from church if he will go to Sunday school. At this juncture success or failure rests largely with the teacher. At the adolescent age the rebellious fighting spirit

is to the fore. A wise teacher will know this and not jump on Johnnie for "crabbing" all the time. He will remember his own struggle and how he was misunderstood and will approach the growing boy sympathetically.

To help solve this problem the young people's conference movement was organized in 1924 and has met with unprecedented success. Twenty-nine thousand young people between the ages of fifteen and nineteen have received conference training. It is difficult to know how many of them have been saved to the church but wherever they are they are better men and women for their conference training and experience. One cannot but wonder what has become of these 29,000 young people. If they are not in the church, whose fault is it?

It is here that the real gap occurs. Many of these young people go on to college. To a large extent they are forgotten. True, a good many churches have receptions and farewells for the college students, but have little or no contact with them during their four years of campus life. And yet in those years the great formative ideals of life are taking shape.

Most of our youth go from conservative homes and churches. They enter college where nothing is taken for granted. A big question mark is the symbol of modern education. During the first year they feel the foundations slipping. Some of their ideas are being torn from them. Some "truths" upon which they have built their youthful faith are being revealed as myths. Where magic ends and miracle be-

gins is impossible for them to decide. Science, they are told, is doing away with the supernatural. Immortality, they hear, is a carry-over of primitive ideas. Social standards are not tested by religion but by the experi-



California Christian College

\*Secretary,  
Foreign Department,  
U. C. M. S.



ence of the race. They thus come to see the church itself as a human institution in spite of what the preachers say to the contrary. How then, say these young college people, can we believe in church dogma when it is contrary to the findings of science?

Presidents and faculties of the colleges are awake to this need. Realizing the impossibility of their being able fully to provide for this particular need, they welcome men from outside to present the problem, meet individual students and conduct forums, where college men without embarrassment can discuss questions which for various reasons they will not bring up in class or raise with the resident minister. To help meet this need the department of Christian Education is endeavoring to have men who understand the problem visit our colleges, cultivating the students and guiding them in their thinking, and thus conserving the Christ life in college youth.

Some church person may reply that these problems do not exist in the average college. They do exist, however. It is not primarily the function of the college professor to reconcile religion and science. He may know his science and not be a pedagogue in religion and vice versa. The average college student wants to be a searcher after truth. When in this search he imagines "truth" conflicts with his religious beliefs, he is likely to let certain dogmas of his faith go and become indifferent to the church. The college professor may not be to blame. He must teach according to certain accepted standards in education and will tell you that he is not responsible for the religious faith of his pupil.

It is at this point where the church fails. We educate our young people in religion till they reach college age, then let them drift in a most critical time. They go to college. For nine months in the year the church loses sight of them, but expects them after four years under these surroundings to return to the home church and begin where they left off. This is expecting the impossible. If a college graduate should return home and take up his religion where he left it four years previously he would have failed in his quest for an education. His outlook on the universe, on society, on religion, has become enlarged. He dares to question inadequate religious and social standards, in order that he may have a faith grounded on the solid rock of the truth.

How can we conserve this type of person to the church? Certainly not by classifying him as one who has lost his religion. Not by seeking to retard his influence on other youths. It is here that the wise minister can exercise judgment and by an atti-

tude of love and sympathy help the young graduate find himself. He can be shown that he does not have to give up the findings of science and philosophy, that the Christian program has to do with life, with good and evil, which are not only in the realm of theory but are also facts.

The minister and members must have a program which will get the support of the youth if the 29,000 conference and college men and women, as well as other thousands who will be future graduates, are to be saved to the church. I believe that such a program can be cooperatively constructed if all the churches working together will unitedly face the task of filling in this gap in the educational process.



## Your House in Order

I HAVE been so untidy all my days.  
I only thought to make my House  
of Life  
A place of happiness—a dwelling  
bright  
With mirth, and gay with hearth and  
gala light—  
A banquet hall wherein the board  
was set

For many mates. But now the time has come  
To set my house in order—to prepare  
For that last guest. About me everywhere  
Are soiled, unlovely things. My floors are marked  
With many footsteps and my table stained  
With wine rings. There are broken things to mend  
Pushed back upon the shelves—old faith, old hopes  
And dingy ornaments. Once cherished things  
That youth outgrew, old friendships and old loves—  
These to be mended, these to be made bright.  
Oh, there is much to do before the night  
Brings my last guest. I will throw wide the door  
And all my windows to the sun and wind;  
I will wipe out these footprints on the floor.  
Surely I shall have time before he comes  
To set my house in order—to arrange  
The fair, white linen ready to his hands,  
To lay my table in a quiet room  
With cleanliness and peaceful candlelight.  
I will work very hard the livelong day,  
For when the sun is setting he will come—  
That guest who cries no greeting at my gate,  
Who casts no slanting shadow on the lawn.  
I do not know what face he may disclose  
Beneath his mantle. Who may say, indeed,  
It is not God's? One should not be ashamed  
To bid him in. My house at close of day  
Must be in order. There is so much to do."

*This poem was read by Frederick D. Kershner at the Pittsburgh Convention. He had many requests for copies from those who heard it. The author is Theodosia Garrison.*



# His Peculiar Situation

By E. Z. DUNN\*



A RECENT article in WORLD CALL, "Rediscover Your Church" says, "Evangelism has made us what we are. But preachers and officers of local churches must conserve, train, develop and energize the membership brought in by evangelistic methods. . . . A church that cannot save its own membership cannot save the

world." And saving the world is still our job.

I paused as I read that paragraph. I agreed with the writer but I thought of the "peculiar situations" which I had faced in my ministry, so many of which seemed to block progress. Out of my experience I have concluded that there are two fundamental problems: First, to help official leadership of the church to see that teaching is one of its greatest functions and not a by-product. Second, to develop an adequate leadership.

I recall an experience which I once had when I went to a certain church without knowing a great deal about the situation. I found a church that wanted good preaching but the members had no conception of the total educational task of the church. When I attempted to approach that problem, I was indirectly informed that the Sunday school was managed by the superintendent. The official board had confidence in its superintendent and frequently said to him, "We have confidence in you; you go ahead and do whatever you think is best, and we will back you up." But unfortunately, they did not know how to back him up, and he did not know what was best. Gradually, I succeeded in interesting the superintendent and some of the key leaders of the church, including a few members of the church board and leaders in the various organizations of the church, to make a study of the functions of the church. We approached this study through a Standard leadership training course, Unit VI, *The Educational Task of the Church*.

We discovered four things. They were, first, that the various educational agencies were related; second, that each had a distinctive contribution to make to the total task; third, that they often worked at cross pur-

poses unless they were unified under some supervisory committee, such as a religious education committee; and fourth, that they would not work at all unless we developed a trained leadership. As a result we requested the church board to appoint a Religious Education Committee.

Later we realized the need for further study enlisting the entire membership of the official board and other workers, for there was confusion due to conflicting points of view. The official board of the church had responsibilities thrust upon it which the members were wholly unprepared to discharge. There was need for a clear distinction between the duties belonging to the church board—the policy-making group—and those duties belonging to leaders responsible for the development of programs for various phases of work.

But where could help for such a study be found? This seemed then to be a problem which ministers had to work out for themselves. I worked at it, using the experimental method for many years. Doubtless all thoughtful ministers have approached it in the same way and have found more or less unsatisfying solutions. However, I have recently discovered a book which will help ministers to solve this problem. It is *The Art of Church Management* by C. E. Lemmon, and I believe it will be very helpful in the solution of this and similar problems.

When we began to work toward the second need, the development of an adequate leadership, we found that we needed teachers for all age-groups. We needed administrative leaders for the school who could guide amateur teachers and who were able also to guide the various age-groups in worship experiences. We needed missionary leaders, personal workers for our program of evangelism, and administrative leaders for special

functions of the church all of whom could approach their special problems through effective educational procedures.

My experience leads me to believe that most churches of average size have some individuals with capacity for development to become effective leaders in these various places of responsibility. However, the first problem here is "how to develop a right attitude to-



\*Nobody knows who "E. Z. Dunn" is Does this sound like your pastor?



ward the task on the part of these individuals." It is a question of Christian stewardship interpreted in the broadest sense to include giving of time, of service, and consecration of talents, and it involves the individual's attitude toward life as a whole.

I approached this problem through classes in stewardship. The class I taught last year was the most successful of all. I used the book, *Stewardship* by Professor W. C. Morro. I found much excellent reference material in *The Message of Stewardship* by Cushman. We had most interesting discussions, for the members of the class did not always agree with the principles set forth in the text. We pursued the study with open minds and drew our own conclusions. I never had more satisfaction in teaching a course of study. It resulted in changed lives. The members of the group were ready to undertake definite tasks with the idea of preparing themselves for effective leadership.

Every minister has "peculiar situations" to meet regardless of the type of church he is serving. New ones arise every year. The solution to such problems is to be found through changed leaders. Perhaps the individuals concerned have wrong attitudes, or a wrong point of view. Perhaps they are indifferent or lack certain skills. There are many different problems; many different approaches; and many different solutions.

I have changed impossible situations more than once by interesting key leaders (often key stumbling blocks) in a book. In fact, I select a portion of my personal library with individuals, who must be changed, in mind. I haven't much use for a circulating library that doesn't circulate. But give me books of which I may direct the use through my personal contacts and I will make them serve as effective tools for the development of leaders.

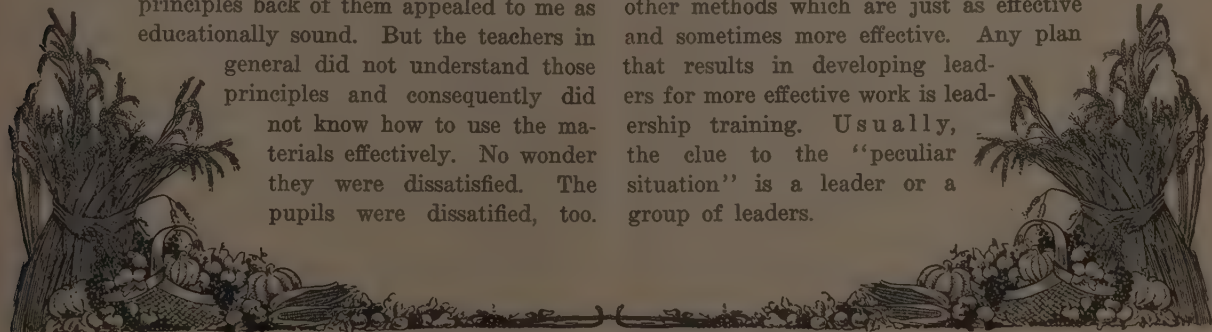
Purposeful reading in relation to special problems is an effective means of meeting the needs of a "peculiar situation." When the revised graded lessons came out, I heard rumors of dissatisfaction. I found that the lessons were not so bad, in fact the underlying principles back of them appealed to me as educationally sound. But the teachers in general did not understand those principles and consequently did not know how to use the materials effectively. No wonder they were dissatisfied. The pupils were dissatisfied, too.



In my search for help, I discovered that the department of religious education had developed a reading course in relation to the problem, *What Is Experience-Centered Teaching?* for the purpose of meeting this need. Two books and a pamphlet were suggested as reading material. I sent for the plan and found that the fundamental problems in which criticisms centered had been analyzed so that students were guided to search for the clues to their problems as they read. I said to myself, "There is a plan for our monthly Workers' Conference." The plan worked and for once we got away from business details and centered our attention on something of interest to the entire teaching force.

Most churches are lacking in missionary zeal. This was particularly true of one church which I served. But we had one man in the church who was full of it. Fortunately, he was a man who held the respect of the entire membership of the church. He was also a well-educated man and knew how to teach. We asked him to prepare himself to teach two missionary courses each year, one a home mission study and the other a foreign mission study. We set aside six weeks in the fall and six weeks in the spring for leadership classes. Church night was so planned as to make a place for these classes. Our missionary leader took to the idea as a real opportunity and prepared himself thoroughly. He made a success of the classes and while they were not large, the teaching was effectively done. The missionary course became a permanent feature in these leadership schools. We used the current mission study books and our church rapidly came to be known as a missionary church.

Frequently two mistakes are made in attempting to develop adequate leadership. First, we think of leadership training only in terms of standard leadership training courses. Second, we think of leaders in terms of teachers only, whereas we need trained leaders for the various functions of the total task of the church. A special course is one method which is very effective when the teaching is well done. However, there are other methods which are just as effective and sometimes more effective. Any plan that results in developing leaders for more effective work is leadership training. Usually, the clue to the "peculiar situation" is a leader or a group of leaders.





# Listening In on the World

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

WITH the beginning of the month of October President Roosevelt's New Deal entered its third phase under conditions which were evidently giving the President serious concern. On the one hand the new program had impressive accomplishments to its credit, but on the other, equally serious obstacles were developing. Of the more than 500 codes that have been submitted, about 30 have been approved, representing in many instances combinations of a group of codes. One of the most significant victories of the administration was the signing of the coal code after eight weeks of negotiations which were often strained to the breaking point by conflicting demands of miners, soft-coal operators and anthracite operators. The conditions under which the code was signed were not altogether promising. Exasperated over the long delay and apprehensive because of the shooting of fifteen miners and one deputy at the Frick mines at Uniontown, Pennsylvania, the President gave the disputants 24 hours in which to reach an agreement. Even after the code was signed the entire program was jeopardized by a "holiday" strike of 75,000 miners and 25,000 steel workers in western Pennsylvania to enforce a demand that the so-called "captive" mines, i. e., those operated by industries to supply fuel for their own plants, be included in the agreement. Acceptance of their demands averted more serious troubles.

Thus the coal fields, after years of chaos which has resulted at times in conditions approaching civil war, once more move toward peace. During the World War the United Mine Workers of America made large gains in membership and were beginning to exercise an influence even in the West Virginia fields where the union had never been recognized. By 1922 the soft-coal operators felt strong enough to challenge the progress of unionism and a period of strife ensued which has been described as "Civil War in West Virginia." Union miners were discharged, strikes were called, miners and their families were evicted from mine houses, pitched battles took place with deaths on both sides, trenches were dug and combatants settled for a winter of warfare. Miners' families, many of them with children, were compelled to spend the winter in tents, while pickets often exchanged shots. Gradually the miners lost the fight and the operators were enabled to reopen with non-union diggers. This situation jeopardized the power of the union in the northern fields where operators saw sales diminishing and profits disappearing because of lower labor costs in the non-union fields. Meanwhile, trouble was developing in another direction. The loss of the West Virginia strike lowered the prestige of John Lewis, shaggy-headed president of the United Mine Workers whose \$12,000 salary continued in spite of lost battles and falling wage scales. Rebellions within the union resulted in the setting up of independent unions in Kansas, Illinois and other sections, with the result that frequently one group of union miners joined with the operators in order to defeat the purposes of a rival union group.

Now all that is changed. The N.R.A. recognizes the right of labor to collective bargaining and forbids discrimination by employers because of affiliation or non-affiliation. But John Lewis and his crowd know how to make affiliation with the union a matter of discretion on the part of the miners where their style is not cramped by unfriendly operators. So union organizers have been busy for months enrolling and organizing miners against the day when the code was to be signed. Result: the soft-coal operators signed an agreement with the United Mine Workers for the first time in history.

On Sunday afternoon, October 1, at Belasco Theater in Washington, the first of a series of a thousand meetings to stir up public opinion on behalf of disarmament was held.

These meetings are timed to coincide with the opening of the third session of the Disarmament Conference in Geneva and it is hoped to bring the results of these mass meetings to the attention of the Conference through the "Six Point Minimum Program" around which the meetings are held. The Washington meeting featured Dr. Mary E. Woolley, president of Mount Holyoke College, a member of the Conference and at present doing special work for the State Department. Miss Woolley's address urged the necessity for an aroused public opinion, a determined public opinion, and a public opinion that will make sacrifices for peace comparable to those we make for war. "No nation," she said, "wants war, but none of them are willing to make the sacrifices necessary to obtain peace." Mr. William Phillips, under-Secretary of State and noted as a diplomat, brought a message from Secretary Cordell Hull approving the project, and was cordially received in spite of the fact that he referred to the National Council for the Prevention of War as "The National Council for the Preservation of War." Laura Puffer Morgan, the Council's representative at Geneva, declared that unless the European nations keep their pledge to Germany to disarm, Germany will begin rearming. This will precipitate another European war, with little hope that other nations can keep out of it. Hitler will accept even gradual disarmament, she said, but it must be disarmament.

The six-point minimum program adopted is as follows:

1. Reduction of existing armaments.
2. No rearmament.
3. Abolition of aggressive weapons.
4. Limitation of military expenditures.
5. Supervision of armaments.
6. A permanent disarmament commission.

TEVA (Tennessee Valley Authority) threatens to upset the utility apple cart. In response to President Roosevelt's request to provide a "national yardstick" for electric power rates in the Tennessee Basin, Davis E. Lilienthal announced a proposed schedule for farm and city household users.

For the typical consumer Mr. Lilienthal estimates that this means about 2 cents a kilowatt-hour, and for the fully electrified home, an average of 7 mills a kilowatt-hour. As compared with prices charged by privately owned utilities this represents the harassed housewife's dream of the millennium. As compared to New York, *News-Week* estimates a saving of from \$1.55 per month for the small householder up to \$16.25 per month for the fully electrified home. In order to compensate for the difference between Muscle Shoals and privately owned enterprises, Mr. Lilienthal provided for all costs of service and also added items of cost not actually incurred, such as taxes and interest. The rates provided were based on the policy of TEVA that Muscle Shoals shall be entirely self-supporting and "bankable." Revelations like this begin to reveal why the Power Lobby in Washington so long blocked the Muscle Shoals project.

Carleton Beals tells us that nearly 90 per cent of the cultivable lands of Cuba, totaling nearly one third of the total area, is owned or controlled by long-time leases by American citizens or American corporations. American banks and American creditors hold mortgages on most of the remainder. American citizens control 80 per cent of the sugar industry and most of the tobacco industry, as well as nearly all the banks, railroads, street-car lines, electric plants, telephone and other utilities, dominated chiefly by the National City Bank, the Chase National Bank and the House of Morgan. Facts such as these go a long way to explain why we tolerated the brutal Machado.

# The Minister—An Educator

By J. WARREN HASTINGS\*

W  
O  
R  
L  
D  
  
C  
A  
L  
L

IF THE church is to have an adequate educational program, that program must have some central, guiding and illuminating person, and who shall that person be but the pastor? Not that the minister should feel that he must neglect other phases of his work in order to participate in and lead the educational program, but rather that he would understand that the entire life of the church must be lifted to higher educational levels and he is the logical one to do this.

The minister should bear in mind that the educational program is not a phase of the church's life set off against preaching, stewardship, pastoral and social activities, but rather that the entire program—in all of its phases—will have the educational emphasis. He will align his thought with the findings of the Jerusalem Conference when it said: "The contrast between teaching and preaching, education and evangelism, simply does not exist. His (Christ's) aim is always the same, that he may enable men to be set free from self-regard, so filled with love for God and their fellows that they may themselves enter into the very life of the eternal." The educational emphasis will not act as a divisive force in the life of the church but will tend to unify and consolidate the entire program.

Rufus Jones has well said, "Religion as it concerns us in this age of the world, is a way of living, a heightening of life force, a way of drawing upon unseen realities, and of expanding life in all its dimensions." In short, religion is a *way of life*. Not alone a conversion experience, as vital as that is, nor the acceptance of certain statements concerning the doctrines of the church; nor regular attendance at worship service, will suffice. In all of our approaches we "are to provide opportunity for religious experience and to promote Christian living," in order that men and society may discover His way of carrying on. Thus all the activities of the church find their essential synthesis in their educational significance, in the assistance they give the persons in a deepening moral and religious experience.

As has been recently pointed out "Religious education concerns itself with the total life of persons . . ." and the same is true of religion in its broader reaches. Thus the two coalesce, intermingle, and become part of a glorious whole for the building of a new world.

Moreover, the educational phases of the church's program are ever changing, developing and shifting in approach, if they are to minister to the needs of the day and keep pace with modern discoveries. The minister, more than any other, is in a position to stress this continuous change of emphasis in the educational field, at every

point in the life and work of the church. His voice alone can become representative of educational change and advance as they will be manifested in the church.

In a day of various educational agencies—public school, press and radio, the minister must realize that the sermon is not only scriptural, evangelistic, analytical, inspirational and pointed to a basic life need, but it must also be educational, if it is to satisfy the demands of our times. That is to say, religious truth, now more than ever, must pass the scrutiny of the alert mind, if it is to set the heart aglow. Loud shouts and a strong display of physical energy will no longer suffice. Well-rounded sermons, meeting human need and uplifting doubtful hearts, the whole shot through with the best educational emphasis, is demanded.

Thus the minister, as he realizes he is not only the spiritual leader of the congregation but also the leader in placing and directing the educational emphasis, attains a new and higher vantage point in leading his church and church school to an ever deepening experience of the Master's way of life. Indeed this leader must have "education consciousness" if the church school and various projects of the church are to take their proper place in the training of our church membership. The minister is the person about whom the educational program must revolve and his task is to be prepared for this great responsibility.



Our church at Brownsville, Texas, is typical of the new recognition being given to Christian education

\*Minister, First Christian Church, Savannah, Georgia.





B. E. Jonett, new president, Board of Managers, U. C. M. S.

## "They Said—"

WHEN a boy at Nazareth, Jesus formed the habit of regularly attending the synagogue service. To him worship was preparatory to service. He worshiped when a man because he began when a boy. We are all creatures of habit. The directions our lives take

in maturity are pretty well determined in youth.

One of the glaring sins of the membership of the church today is its absence from the Lord's Day worship. Only 44 per cent of the church membership of Protestantism can be counted on at the Lord's Day worship. Paul would exclaim again if here: "Forget not the assembling of yourselves together."—P. H. Welshimer in *"As His Custom Was."*

\* \* \* \* \*

The Church at the Center will have a sense of God. It will have enough imagination to see life in perspective.

It will address itself courageously and intelligently to great contemporary needs.

It will phrase its urgent, timely message in intelligible language.

—Charles H. Tupper on  
*"The Church at the Center."*

\* \* \* \* \*

There is finality in truth. There is religious finality in "THE TRUTH."

The astounding claim Jesus makes in the text insists that he alone knows and controls the highway on which a human soul may travel from earth to heaven; that there is absolutely no other route by which that celestial country may be reached.

He knows it from having traveled it in both directions—first coming down, then going up, that we, later, might go up with him.

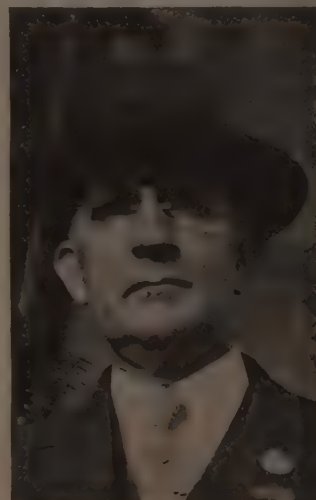
It is sheer folly for one who has never completed the journey in either direction on the road to assume that he can guide others into Life. A purely human guide can no more do that than an untraveled African bushman can navigate the Rex from Trieste to New York.—W. R. Walker in *"Christ the Truth."*

H. C. Armstrong, Secretary of the Association for the Promotion of Christian Unity, described the Disciples of Christ as a movement formed for the express purpose of promoting Christian unity. He argued that the dream of a united church is a part of the American dream of union and freedom. Quoting the report of President Hoover's Committee on Recent Social Trends he showed the change of public opinion from sectarianism and division to unity and fellowship. In the last twenty-five years as many as eighteen denominations have been parties to unions actually accomplished. The most conspicuous change in American Christianity since 1900 has been the increase of cooperation among the religious bodies.

\* \* \* \* \*

I am sure I can visualize a church capable of saving its soul and the soul of the world. Let the church today with its vast array of communicants catch the spirit of the early church, its redeeming, socializing, Christianizing aloofness, its unity, and its passion. Then I verily believe that our twilight hour will become for the world the dawning of the morning. My hope, however, encounters another snag. The church meets a divided world, itself divided. It meets nationalisms with denominations. It meets narrow racialism with narrow sectarianism. It meets social conflicts with party intolerance. My friends, a split church never has given a crucified Christ more offense than now in this precarious twilight hour.

After all, has our brotherhood a right to boast of having restored the apostolic church? The world needs more proof of that restoration than merely dragging a lifeless church body from the asphyxiations of the Dark Ages. What boots it if the limbs and organs of that body are all intact, if the body does not breathe? Even a dead body can carry a New Testament card of identification! For over one hundred years we have been telling the world who *we were*, now shall we begin another one hundred by telling the world who *Christ is*?—R. C. Snodgrass on *"The Issue Is Christianity."*



S. J. Mathieson, retiring president of Board of Managers

# The United Society Looks Ahead

By I. J. CAHILL\*

W  
O  
R  
L  
D  
  
C  
A  
L  
L

IT WAS a normal and wholly constructive thing that after thirteen years of experience the United Christian Missionary Society should cast up accounts and take counsel of experience and of developments in order to plan its future course. This task was the responsibility of the Commission on Policies and Relationships of the U. C. M. S. whose report was acted on at Pittsburgh.

The statement of the executive committee in the October WORLD CALL covered accurately the ground of the Commission's report at Pittsburgh. This report was, with slight changes, acted upon favorably by the Board of Managers, the Committee on Recommendations and by the convention.

The actions finally taken provide for the organization as separate corporations of the Board of Church Extension and the National Benevolent Association. Reasons for such action were stated in the October issue cited above.

Other items recommended include the utilizing of the power of education in a larger program of service to the brotherhood life for the future and the continuation of the union as originally planned. By these actions the Society becomes the successor of the three missionary societies which first proposed its formation in 1919. It continues the work of the missionary organizations, religious education, the vital task of home missions and the wide sweep of world evangelization.

The whole program is one. The change is more evident in the educational phase, and hence aroused more discussion in the convention. The missionary phase with its passion and its inspiration must be pressed with even greater vigor than ever to match the exigencies of the hour. The world has gone pagan; the church must not go to sleep. Life is at stake, the life of the church and the life of the race itself.

Every member of every church must be enlisted in hearty, continuous and intelligent support of missions, if we would save our own souls. The kingdom must literally come first in our lives, if we would be truly

## The Commission's Report

### And What It Means to the United Society

#### IT MEANS—

1. A simplified organization.
2. A more direct appeal.
3. Concentration on missions as never before.
4. Enlarged scope for Christian education (religious and missionary education, education through missionary organizations, work among students, and education in social righteousness).

#### IT DOES NOT MEAN—

1. The taking over of any other board or organization.
2. The radical change of any policy or relationship of the society without first bringing it to the convention.

God's people in this hour. The Society is charted and equipped to lead us to high ground.

The one thing to which the Society gives itself in the furtherance of the gospel. The methods and measures of doing this will change from time to time according to the temper, outlook and opportunity of the hour. The motive will be such as the measure of our devotion and understanding may determine. The convictions undergirding the enterprise will be the abiding truths of the spirit: the love of God, the primacy of love, the normalcy of brotherliness, the supremacy of the spirit—all of which are gathered up in and guaranteed by the Lordship of Christ.

In this the Society stands on and rejoices in those great truths to which our people have been committed from the beginning: the unity of God's people that the world may believe, the simplicity of the Christian message, the unplumbed power of the gospel to redeem men, the integrity of the New Testament ordinances and their spiritual validity, the liberty of the soul and mind in Christ, the imperative compulsion to preach and teach.

The furtherance of the gospel in lands abroad will be sought by winning men to Christ, organizing believers into churches after the New Testament pattern, and teaching and training them in the way of self-support and self-propagation.

Our survey recommended the strategy of intensive work in reduced territorial extent. The same policy has been enforced since the survey by the economic situation. We yet have ample territory to claim our best efforts for years to come. Untouched territories of wide extent lie close at hand awaiting any foreseeable increase of missionary zeal for the future.

We preach the gospel to non-Christian peoples in love but we preach to make disciples of Jesus Christ as the one Lord.

In enterprises too vast or complicated to be successfully carried on by one body we shall work, as now, and as our churches do in the homeland, to present a

\*First vice-president, U. C. M. S.



solid front with all those of evangelical faith before the nations.

We continue the policy of developing and using the powers of leadership of the nationals looking to the ultimate goal of an indigenous church, unfettered by the West, expressing in their own way their devotion to their Lord.

At home the same objective is before us, to further the gospel in this Republic and in the Dominion of Canada, by evangelism, by the maintaining of mission churches, by conducting schools and institutes for the underprivileged and through such ministries of teaching and training as needs require and resources permit, to develop the churches and enrich their life.

We recognize that the strange new days that have come upon us challenge us to pioneering as skilled and as daring in moral areas as was the pioneering of our fathers which made the Western Hemisphere a new world of freedom and welfare:

Leadership is the key to such advance. This leadership cannot be provided by a missionary society alone, nor even by the ministers only. We plan to help pastors and churches to develop leaders in the congregation to make possible a great advance in making vital the second part of the Great Commission so that our people may become notable for their zeal and loyalty in "obeying all the commands I have laid upon you."

The strengthened educational ministry of the Society recommended by the Commission is projected to carry out to the fullest possible extent the whole commission, both the first part and the second, recognizing that sane procedure of preaching and teaching is the method of building character, properly appraising the program and extent of the church's work both at home and abroad, and developing a sense of responsibility toward it in the lives of men, women and children beyond work already constituted. Work among youth in our churches will be furthered, leadership training for youth and adults will be provided. Education in stewardship, in temperance and in social and industrial justice are regarded as a field in which the church is responsible. Students in colleges and universities are a responsibility of the brotherhood. We plan to serve these in the name of Christ, to acquaint them with the principles and activities of the brotherhood life and to help them to appraise rightly the place of religion in education and life.

In the areas of social ethics and of work for students the program will be worked out, but not by absorbing existing boards nor by trespassing on their rights or prerogatives. Service here can be rendered only by conference and cooperation with boards, schools and institutions which may be involved. The objective is to create for the brotherhood a comprehensive ministry of education which is distinctively Christian, every sector of which may be, and may recognize itself to be, a component part of a balanced whole.

The program thus proposed forms a double approach to the one objective of furthering the gospel. Preaching and teaching complement each other, making one impact upon the problem of transforming human nature. It is carrying out the full commission of our Lord.

One of the finest things about the Commission was its clear recognition from the first that the outcome for the brotherhood would depend more upon the unity, devotion and cooperation of pastors and churches in going forward under any new plans than upon the plans which might grow out of their studies and recommendations. The most important task before our brotherhood with its fine heritage of gospel teaching is "*the doing of it.*" That is what is before us now. The United Society is ready to serve without reserve to that end.

## Convention Snaps



Transportation Secretary Holloway and the delegate who traveled from Japan



Attorney Freyburger and Secretary Booth look ahead



Johnson, Dye and Emory Ross enjoy an African story

## Our Movie-Made Children

(Continued from page 6.)

And do not forget that what children see in the movies they remember. The professors studied this out, too, at great length, and discovered, as one of them said, "that pictures play a considerably larger part in the child's imagination than do books."

Every parent must sometimes wonder as to the effect of movie attendance upon his children's health. The professors invented a way of finding out how attendance at the pictures affects a child's sleep. They devised a machine which would record every move he made during the night. They discovered from this machine that all children were affected by movie attendance and most of them very greatly so. Sometimes sleep was disturbed for four or five days after seeing a picture. Intense excitement has this effect which cannot help being harmful to health.

This simply bears out what anyone with common eyesight can see in the movie theater during a picture. For instance, during Lon Chaney's "Phantom of the Opera" there were so many faintings and hysterical collapses that the ushers in some theaters were drilled in handling them. In one Chicago theater during the entire run, there was an average of four faintings a day. Children became hysterical. "I have had as many as three in my arms at once and it required an hour or more to quiet them," said the nurse in charge. "They were generally children six to eight years old." This excitement where children sit still and have no chance to express their emotions the psychologists describe as definitely bad. Dr. Frederick Peterson said, "If these scenes of horror are sufficiently strong they have an effect very similar to shell-shock such as the soldiers receive in war.

A healthy child seeing a picture once in a while will suffer no harm, but repetition of stimulation often amounts to emotional debauch. Stimulation when often repeated is cumulative. Scenes causing horror and fright are sowing the seed in the system for future nervous disorder."

Naturally, such experiences lead to crime and delinquency. The survey shows that of 110 young men in prison, 49 per cent said that the movies had first created in them the desire to carry a gun; 28 per cent said that from the movies they got their first desire to pull off a holdup. And in matters of sex the movie has also played a tremendous part. The men who made this study have questioned hundreds of boys and girls who have become morally delinquent. Their testimony as to the evil effect of the motion picture was overwhelming.

In view of these facts and of scores of others of like meaning established through this exhaustive study, what are we parents going to do? Shall we boycott the movie entirely? That hardly seems justifiable, for once in a great while a film comes along which uses this powerful medium of the screen to drive home one of the great truths of life. When such a picture appears at the local theater, we owe it to our children to be sure that they see it. But we should first be sure what they are going to see. We can do this through use of the motion picture review sections which a number of the better magazines are carrying. In every case where there seems to be doubt concerning the picture, let us give our children the benefit of the doubt and find something interesting for them to do at home. And if this study means anything, it means that concerning the vast majority of films there is a great big doubt.

---

## "Together"

(Continued from page 15.)

symbols of a spirit of reverence rare even among adults.

The pride of the junior church is its choir. Each Sunday, clad in brilliant scarlet robes with white collars, they enter the auditorium singing the processional, Junior hymn books clasped in their hands. Their "special number" in children's unchanged voices reminds one of the song the angels might have sung when the Holy Child lay in the manger.

The junior church has its own board of deacons and of deaconesses, all of them members of the

church. The elders are the biggest boys, some of them fourteen years old. The dignified manner in which they preside at the communion table is worthy proof of their earnestness. A worship hour spent with them is a never-to-be-forgotten religious experience. John's sermon was one such as these children understood, and their attention would incite the envy of more mature preachers with audiences of another generation.

Another school year has begun. The world is wearing a happier face than it did in the fall of 1932, and John is again in school. True to his conference ideals, he can honestly sing with his comrades, "We play the game together."





## Quotation Marks

**M**Y CONVICTION is that tomorrow will be patently God's day. Every day is his day. He never slumbers, nor sleeps. Never are there any gaps in his concern. But periods are different. Some are those of sowing and of germinating. Some are periods of readjustment when the old is dead and the new not quite born. In such times, not being able well to measure the shaping of the slow forces that are to bring the new day, we may become discouraged and cry: "How long, O God, how long?" Such days of wonderment, hesitation and doubt we have known for a generation or two. But tomorrow the new day is to dawn. It will be a day when the soul in glad spontaneity shall mark the harvest-time of stalwart faith and Christian conquest. The tomorrow will bring new glory to Christ and his Church, for multitudes will bow the knee and confess the Name that is above every name and the knowledge of him shall cover the earth as the waters cover the sea.—George A. Campbell in his opening address as president of the 1933 Convention.

In Chicago, one of the elevated railroads runs past a Roman Catholic burying ground known as Calvary Cemetery. There are not many residences or apartment houses near the station, for the cemetery occupies a number of city blocks. For a number of years the trains have not stopped at the station, except on request and as the train leaves the nearest station the trainman shouts, "The next station is Calvary; trains stop on signal only; anybody out for Calvary?"

This is a parable of life. There are plenty of people getting off at Market Street, Vanity Fair, Home Avenue, and University Boulevard, but is there anyone who dares get off at Calvary? This was the way of our Lord and the early disciples. It meant sacrifice then, it will mean sacrifice now.—W. E. Moore in the convention sermon on Thursday morning.

Women today face a bewildering confusion of problems such as no generation has ever faced. We have no time for minor issues. We know now that we can produce all that we need and yet three-fourths of the human race is inadequately fed—one-fourth in abject misery. Economic distress is the common lot of multitudes—millions of bread-winners are deprived of their livelihood through no fault of their own; preventable ignorance, poverty and neglect is causing bodily pain immeasurable; racial discrimination and hostility hovers as a storm cloud over mankind; military and naval establishments costing billions of dollars annually are steadily increasing with all their calamitous possibilities; materialism runs rampant; moral standards shift; family life is threatened and spiritual values are all but forgotten.

All these problems of our modern world are here in ever increased confusion. We women have more freedom, more power, more leisure than any women have ever had, and in Jesus and his message we have the only adequate answer to the yearning heart of our wretched world.—Lela E. Taylor in her address on women's share in Kingdom building.

In the morning of the attack on Shanghai, it was my privilege to work in the Executive Committee of the China Council on Christian Higher Education, the co-ordinating body of the

sixteen Christian colleges and universities in the country. The other members were all Chinese. One college president came from a hospital where she had just had an operation. A university president came through the military lines at great risk. Another had been hidden by his friends in a village hut, because he was reported to be on the Japanese blacklist. A fourth felt that he must remain in his school because the danger was so great. But a little group of five met to the sound of artillery and the bursting of bombs. There was no violent talk, only pain that such a blow had come within eight hours after China accepted severe demands, and grave concern for the possible results of the new warfare. On a day when no institution and no family represented in the group could feel any security, the members quietly prayed and planned for the steady work of Christian service through the coming years. That is the glory of Christian missions, new hearts of faith.

Shall they be deserted?—Searle Bates in his address on Christian Opportunity in China.



Education was well represented in Pittsburgh

That we might not lose the vision, could we not well pray with Kipling, "Lord, God of hosts, be with us yet; lest we forget." Lest we forget that there is a higher ground upon which the Christian must live if his mode of life is to conquer the world; lest we forget the unsatisfactory means we now have of developing character; lest we forget the millions of adults for whom there is no adequate program of education; lest we forget the 31,000,000 young persons now in school, which we have been prone to overlook; lest we forget that a program of Christian education necessitates the dedication of a portion of the Lord's wealth to the propagation

of his work; lest we forget that it is for us to produce the Christian education of tomorrow; lest we forget the principle that, "the fear of the Lord is the beginning of all knowledge."—Henry G. Harmon in his address on Christian education.

The church today faces its greatest opportunity and its greatest danger. The spot on which it stands possesses both the elements of strategy and tragedy. No one can tell whether it is a new day dawning or a new night settling. Is it not true that the only dogmatism justifiable as we face present conditions is not that we face either a new day or a new night, but that we face an economic, political and cultural twilight? Civilization stands in a twilight hour. The big question confronting the church then is this: Is this twilight the twilight of sunrise or sunset? This we are sure of: If it is to be the twilight of sunrise, it will depend on a Christianized Christianity, and a Christianized Christianity depends on a Christianized church.—R. C. Snodgrass on "Christ's Challenge."

To be a true follower of Christ in this age, one must be a student of economic and political forces. Further allegiance to the capitalist system can lead only to chaos and disaster. "We are in a new era to which I do not belong," wrote the late President Coolidge. "These new ideas call for new men to develop them,"—said Kirby Page on Saturday evening.

# Pittsburgh Pointers

**P**RECEDING the International Convention, Pennsylvania held its centenary state convention for two days. This convention was followed by the National Evangelistic Association.

Webster Hall Hotel, which was headquarters for the United Society, Board of Education and Board of Temperance and Social Welfare, took care of the throngs of people in a most admirable way. The appointments and cuisine were of the best and the management most courteous.

Syria Mosque furnished ample accommodations for all of the interests represented in the displays on the first floor, including registration booth and post office, while the auditorium was comfortable, dignified and restful.

The choir of 200 to 250 grouped on the platform every evening delighted the audience with their special music. The red robes of the boys and blue robes of the girls from Wilkinsburg High School, flanked by the white robes of the general choir presented a striking scene.

The convention has come to depend upon *The Christian-Evangelist Daily* each evening after the session. Thanks are due the Christian Board of Publication for this much appreciated service, which keeps the delegates informed of the events of the next day.

All honor is due those who work so quietly behind the scenes in order to make our conventions a success. Year after year Elmer Ward Cole of South Bend, Indiana, has looked after the registration booth, while F. E. Davison of Oak Park, Illinois, is responsible for the precision and beauty of the communion service of Sunday afternoon each year. The local men and women forego participation in the sessions of the convention in order that the machinery may be well oiled.

In the absence of Mrs. Dye, who was unequal to the long trip across the continent, the Prayer Room was presided over by Mrs. D. O. Cunningham, of Indianapolis, former missionary to India.

The time and place of the International Convention for 1934 was referred to the executive committee of the convention, together with representatives of the various boards. It was suggested that the convention be kept in the central area on account of economic conditions and the sixtieth anniversary of organized woman's missionary work which falls in 1934.

About two hundred and fifty of the delegates attended the Centennial Dinner at Fort Pitt Hotel. Most of them had been present at the Centennial Convention in Pittsburgh in 1909. The original plan was for W. R. Warren to preside at this dinner, since it was he who was largely responsible for the success of the 1909 meeting. Much regret was expressed that the state of Mr. Warren's health at this time prevented his participation. As a token of appreciation of his life and service

the diners arose for a moment and the chairman, George W. Knepper, read a few verses from the thirteenth chapter of First Corinthians, which he felt epitomized Mr. Warren's life.

Fully three hundred people made the "historical pilgrimage" to Bethany on Monday following the convention. They visited the original site of Brush Run Church, as well as the church as it now stands, the home and study of Alexander Campbell and the cemetery, "Campbell's Acre" where lie the Campbells, the Pendletons, the Barclays (our first missionaries) and A. McLean. Over the grave of A. McLean, Herbert L. Willett made an address which will go down in the history of our people as a classic tribute to a great missionary pioneer. The delegates were entertained at luncheon in the commodious dining hall of Bethany College.

One of the high points of all our conventions is the missionary breakfasts. Dr. Dye carried on in his inimitable way. The commodious and well-appointed banquet room of Webster Hall Hotel was crowded on the four mornings to the amazement of the hotel management who could not believe that so many people would gather for breakfast at seven o'clock.

On all our mission fields nationals are coming to carry an increased amount of responsibility for the work. Three of these added much to the interest of the convention. Dr. Wu Yi-Fang, president of Ginling College, Nanking, China, a graduate of the University of Michigan, was released from the series of E. Stanley Jones' meetings in order to speak to the Missionary Organizations' luncheon. She captivated her audience by her quiet but forceful presentation of the opportunities furnished the womanhood of China by Ginling College.

The animation and poise of Miss Fumiko Takagi, teacher in and herself a graduate of the Margaret K. Long Girls' School, Tokyo, Japan, was a marvel to all, as she spoke repeatedly in excellent English before groups or in private conversation, especially since she has been in this country only a couple of months and received all her training among her own people.

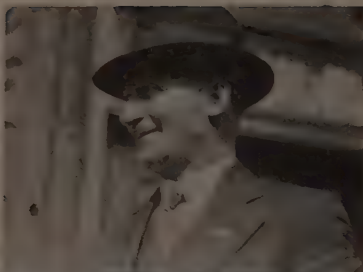
The third national, Señor Camargo, while not of our mission, is secretary of the International Sunday School Association in Mexico. He spoke at the Religious Education luncheon and paid a fine tribute to mission work in that land.

A. C. Waters, fraternal delegate from our British churches, made many friends as he circulated among the delegates, and brought a message to the World Convention session, at which time R. H. Miller, the fraternal delegate to Great Britain, also spoke. These messages, together with the stereopticon slides depicting scenes on shipboard and in England, made many determine to go home and straightway begin to save their pennies for the World Convention in 1935.



Fumiko Takagi, fair delegate from Japan





Ray Rice  
sized us  
up



As snapped at Pittsburgh

# Convention Elec

International Convention of Disciples of Chr

## Officers International Convention 1933-34

President, William F. Rothenburger, Indianapolis, Indiana; vice-presidents, Mrs. Mary Campbell Metcalf, Benton Harbor, Michigan; James G. Warren, Los Angeles, California; C. R. Stauffer, Atlanta, Georgia; treasurer, J. H. Nance, Dallas, Texas; general secretary, Graham Frank, Dallas, Texas; recording secretary, Miss Elizabeth Jameson, St. Louis, Missouri; transportation secretary, H. B. Holloway, Indianapolis, Indiana.

## Executive Committee

Terms expire 1934: Lee Sadler, Lynchburg, Virginia; Will Dulany, St. Louis, Missouri; Mrs. Hilton U. Brown, Indianapolis, Indiana; F. H. Groom, Cleveland, Ohio; Chester H. Grubb, Bloomington, Illinois. Terms expire 1935: E. W. Cole, South Bend, Indiana; J. N. Jessup, Lafayette, Indiana; George A. Miller, Omaha, Nebraska; B. R. Jouett, Winchester, Kentucky; Roger T. Nooe, Nashville, Tennessee. Terms expire 1936: John B. Golden, Topeka, Kansas; Mrs. L. N. D. Wells, Dallas, Texas; Mrs. J. M. Stearns, Indianapolis, Indiana; S. M. Davidian, Lima, Ohio.

## Committee on Time and Place

Ritchie Ware, Beckley, West Virginia; Frank L. Bowen, Kansas City, Missouri; Henry Van Winkle, Spokane, Washington.

## Commission on Structure and Function of International Convention

Chairman, F. W. Burnham, Richmond, Virginia; secretary, G. Edwin Osborne, Richmond, Virginia; F. D. Kershner, Indianapolis, Indiana; Mrs. Edward Jackson, Indianapolis, Indiana; Edgar DeWitt Jones, Detroit, Michigan; Jesse F. Holt, Sherman, Texas; John R. Golden, Topeka, Kansas; Elmer L. Lincoln, Texas; Riley B. Montgomery, Chicago, Illinois; Mrs. John H. Trent, New Rochelle, New York; Mrs. James T. Ferguson, Kansas City, Missouri; J. Arthur Dillinger, Des Moines, Iowa; Myers Y. Cooper, Cincinnati, Ohio; M. L. Pontius, Jacksonville, Illinois; Mrs. J. H. Caldwell, St. Louis, Missouri; L. W. McCreary, East Orange, New Jersey; H. A. Stephens, Toronto, Canada; H. B. McCormick, Lakewood, Ohio; Mrs. J. Warren Hastings, Savannah, Georgia; Arthur Braden, Lexington, Kentucky.

## Board of Managers (New Members)

Alabama—Mrs. E. J. Barnett, Selma; Arkansas—Mrs. Cleo Harper, Little Rock; Florida—Everett S. Smith, Miami; Illinois—Carrel Flewelling, Decatur; Mrs. William

H. Hart, Benton; Indiana—Mrs. W. F. Rothenburger, Indianapolis; M. R. Denison, South Bend; Iowa—Mrs. Daniel W. Monahan, Des Moines; Kansas—Mrs. Seth W. Slaughter, Lawrence; John B. Golden, Topeka; Kentucky—Beverly Jouett, Winchester; C. N. Manning, Lexington; Mrs. Fannie Tate, Stanford; Howard Stephenson, Owensboro; Mrs. J. Allen Kirk, Louisville; District of Columbia—W. H. Pinkerton, Washington; Michigan—George W. Buckner, Jr., Grand Rapids; Minnesota—Harry Poll, Austin; Mississippi—Miss Lucille Wooten, Delta; Missouri—Harold G. Barr, Liberty; Mrs. E. E. Elliott, Kansas City; Mrs. Fred S. Pack, Mexico; Nebraska—Mrs. May Coates, Lincoln; Massachusetts—Philip Buxton, Worcester; New York—John P. Sala, Buffalo; New Jersey—Lowell C. McPherson, East Orange; South Dakota—E. L. Frost, Sioux Falls; North Carolina—Mrs. George W. Cohen, Winston-Salem; Thomas E. Morton, Charlotte; Ohio—Merritt Mason, Toledo; Mrs. A. J. Culler, Cleveland; Oklahoma—Miss Minnie Harbaugh, Oklahoma City; Oregon—Howard McConnell, Corvallis; Pennsylvania—John W. Love, Washington; Tennessee—Mrs. J. E. Carlson, Memphis; W. J. McGill, Shelbyville; Texas—W. R. Holder, Bonham; Mrs. A. S. Latham, Longview; Mrs. T. T. T. Reese, Wichita Falls; Utah—Mrs. John Coats, Ogden; Virginia—Mrs. J. O. Helsabeck, Richmond; West Virginia—Mrs. C. W. Brown, Chasburg; A. J. Coffey, Huntington.

## Executive Committee

Tennessee—J. W. McCall, Shelbyville; Indiana—M. E. Denison, South Bend; Ohio—Merritt Mason, Toledo; Illinois—Carrel W. Flewelling, Decatur; Mrs. William H. Hart, Benton; Kentucky—Mrs. J. Allen Kirk, Louisville.

## Board of Education

J. T. T. Hundley, Lynchburg, Virginia, president; Clyde L. Lyon, Eureka, Illinois, vice-president; G. D. Edwards, Columbia, Missouri, recorder; Maude Lucas Rumpel, Indianapolis, Indiana, treasurer; H. O. Pritchard, general secretary; J. C. Todd, university secretary.

Directors: E. S. Ames, Chicago, Ill.; L. C. Anderson, Lincoln, Neb.; W. S. Athearn, Indianapolis, Ind.; Arthur Braden, Lexington, Ky.; Mrs. J. H. Caldwell, Webster Groves, Mo.; C. C. Chapman, Fullerton, Cal.; C. F. Cheverton, Los Angeles, Cal.; Lee Clark, Cisco, Tex.; E. R. Cockrell, Fulton, Mo.; E. H. Crossfield, Birmingham, Ala.; Richard Dickinson, Eureka, Ill.; G. D. Edwards, Columbia, Mo.; H. P. Everest, Oklahoma City, Okla.; Stephen E. Fisher, Champaign, Ill.; J. K. Frasier, Princeton, Ill.; Mrs. Mattie Gay, Versailles, Ky.; C. B. Grubb,

# ns and Actions

sburgh, Pennsylvania, October 11-15, 1933

Bloomington, Ill.; H. H. Harmon, Oklahoma City, Okla.; A. D. Harmon, Cable, Wis.; Madison A. Hart, Danville, Ky.; W. J. Herbster, Pittsburgh, Pa.; B. E. Hieronymous, Urbana, Ill.; H. S. Hilley, Wilson, N. C.; R. W. Hoffman, Springfield, Mo.; Jesse F. Holt, Sherman, Tex.; Louis A. Hopkins, Ann Arbor, Mich.; T. C. Howe, Indianapolis, Ind.; J. T. T. Hundley, Lynchburg, Va.; Ray E. Hunt, Lincoln, Neb.; Mrs. Curtis Hodges, Indianapolis, Ind.; W. E. Jameson, Fulton, Mo.; Reson S. Jones, Des Moines, Ia.; Cleveland Kleihauer, Los Angeles, Cal.; Edgar D. Lee, Columbia, Mo.; Clarence E. Lemmon, Columbia, Mo.; Hume Logan, Louisville, Ky.; Clyde L. Lyon, Eureka, Ill.; I. N. McCash, Enid, Okla.; J. P. McConnell, East Radford, Va.; S. J. McFarland, Lubbock, Tex.; W. E. Moore, Bloomington, Ind.; D. W. Morehouse, Des Moines, Ia.; Roger T. Nooe, Nashville, Tenn.; D. W. Ohern, Oklahoma City, Okla.; J. W. Putnam, Indianapolis, Ind.; Harry H. Rogers, Tulsa, Okla.; Mrs. Maude Lucas Rimpler, Indianapolis, Ind.; A. G. Sater, Spokane, Wash.; Mrs. Howard Scott, Omaha, Neb.; Oron E. Scott, St. Louis, Mo.; Joseph A. Serena, Bethany, W. Va.; W. A. Shullenberger, Indianapolis, Ind.; Bin T. Smith, Shelbyville, Ind.; George H. Stewart, Winnipeg, Manitoba, Canada; E. M. Waits, Fort Worth, Tex.; Mrs. L. N. D. Wells, Dallas, Tex.; Walter M. White, Memphis, Tenn.; Allen Wilson, Lexington, Ky.; John H. Wood, Canton, Mo.

## Association for the Promotion of Christian Unity

President: Edgar DeWitt Jones, Detroit, Michigan; vice-president, L. G. Batman, Youngstown, Ohio; vice-president-treasurer, W. F. Rothenburger, Indianapolis, Indiana; secretary, H. C. Armstrong, Anderson, Indiana.

Commissioners: J. J. Castleberry, Cincinnati, Ohio; A. W. Fortune, Lexington, Kentucky; Finis S. Idleman, New York; C. C. Morrison, Chicago, Illinois; Charles T. Paul, Hartford, Connecticut; H. L. Willett, Chicago, Illinois; G. A. Miller, Omaha, Nebraska; Hampton Adams, Frankfort, Kentucky; George W. Buckner, Jr., Grand Rapids, Michigan—terms expiring 1934.

Peter Ainslie, Baltimore, Maryland; Homer W. Carpenter, Louisville, Kentucky; J. H. Goldner, Cleveland, Ohio; Roger T. Nooe, Nashville, Tennessee; L. N. D. Wells, Dallas, Texas; J. G. Warren, Los Angeles, California; George A. Campbell, St. Louis, Missouri; H. C. Armstrong, Anderson, Indiana—terms expiring 1935.

L. G. Batman, Youngstown, Ohio; G. E. Osborne, Richmond, Virginia; Riley B. Montgomery, Chicago, Illinois; Edgar

DeWitt Jones, Detroit, Michigan; W. F. Rothenburger, Indianapolis, Indiana; Walter M. White, Memphis, Tennessee; Ray E. Hunt, Lincoln, Nebraska—terms expiring 1936.

## Pension Fund

Thomas C. Howe, Indianapolis, Ind., president; W. R. Warren, Indianapolis, Ind., executive vice-president; E. S. Jouett, Louisville, Ky., vice-president; F. E. Smith, Indianapolis, Ind., secretary; Samuel Ashby, Indianapolis, Ind., treasurer; G. F. Prewitt, Indianapolis, Ind., assistant treasurer; G. A. Huggins, actuary; Director, A. E. Cory, Indianapolis, Ind. Trustees: Samuel Ashby, Indianapolis, Ind.; Frank Buttram, Oklahoma City, Okla.; W. V. Crew, Dayton, O.; Thomas C. Howe, Indianapolis, Ind.; E. S. Jouett, Louisville, Ky.; C. E. Lemmon, Columbia, Mo.; R. A. Long, Kansas City, Mo.; C. M. Rodefer, Bellaire, O.; W. F. Rothenburger, Indianapolis, Ind.; Oron E. Scott, St. Louis, Mo.; W. A. Shullenberger, Indianapolis, Ind.; W. R. Warren, Indianapolis, Ind.; P. H. Welshimer, Canton, O.; O. H. Greist, Indianapolis, Ind.; Earl S. Crawford, Milton, Ind.

Additional members of the corporation: B. A. McKinney, Dallas, Tex.; Harry H. Rogers, Tulsa, Okla.

## Board of Church Extension

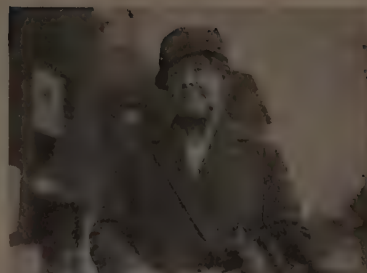
Terms expire 1934: Walter Shirley, Indianapolis, Indiana; Colonel Arthur B. Ayers, Newcastle, Indiana; M. H. Gray, Indianapolis, Indiana; John H. Booth, Indianapolis, Indiana; Francis W. Payne, Indianapolis, Indiana. Terms expire 1935: Hilton U. Brown, Indianapolis, Indiana; Henry L. Erlewine, Marion, Indiana; Harry W. Goodman, Louisville, Kentucky; John Fuller, Indianapolis, Indiana; H. C. Gemmer, Indianapolis, Indiana. Terms expire 1936: Oron E. Scott, St. Louis, Missouri; W. F. Rothenburger, Indianapolis, Indiana; Joseph W. Hagin, Ashland, Kentucky; Ephraim D. Lowe, Indianapolis, Indiana; Jesse E. Martin, Indianapolis, Indiana.

## National Benevolent Association

President, W. Palmer Clarkson, St. Louis, Missouri; vice-presidents, S. H. Thomson, St. Louis, Missouri; R. A. Long, Kansas City, Missouri; treasurer, Lee W. Grant, St. Louis, Missouri; corresponding secretary, Mrs. J. K. Hansbrough, St. Louis, Missouri; recording secretary, Miss Elizabeth Jameson; general secretary, F. M. Rogers, St. Louis, Missouri. Elective members: Mrs. S. H. Thomson, Oron E. Scott, John S. Wood, W. H. Dulany, E. F. Harris, Dr. C. C. Cowdery, Mrs. C. C. Cowdery, Dr. and

(Continued on page 53.)

Ida B. Wise Smith, president of the W. C. T. U.



WORLD CALL

Everybody happy at Pittsburgh



# With Banners Lifted!

Pageant for Woman's Day, December 3, 1933

By HAZEL HARKER

(See Missionary Organizations' Bulletin of November for Details of Setting, List of Characters, and Closing Song)

(Enter three Seekers in the Way, from left.)

*First Seeker in the Way:*

What think you, Fellow-Seekers in the Way,  
Do you find satisfaction as you go?  
Sometimes I wonder if we walk aright,  
And whether after all we've found the way.

*Second Seeker in the Way:*

And I (nodding assent), such feverish striving!  
Such haste to go—such energy to do—  
We say so much and run so fast and yet  
We take so little time to judge the way!

*Third Seeker in the Way:*

And oh, how great the disillusion  
For many when they miss the way!  
What is the end of all this striving,  
pray?  
What have we done to help the world along?

*First Seeker in the Way:*

And yet I would not go another way!  
Since childhood have I tried to do the Right—  
Not always but as best I could it seemed  
When pushed about by worldly circumstance.

*Second Seeker in the Way:*

I have not journeyed yet as far as you,  
Nor have I striven always for the Right;  
And yet I, too, have followed though afar,  
The teachings of the Master, Jesus Christ.

*Third Seeker in the Way:*

To follow all the teachings of the Lord!  
How could one undertake so great a task?  
We needs must live and that is hard to do  
And follow always in the Jesus Way!

(Enter the Church from right during the last speech.)

*Church:*

Good friends, I come to counsel with you all,  
Your questioning has reached my ready ear—  
Your problem vexes many in the Way,  
And I should help you all to understand how  
Following the teachings of the Lord  
Will bring the highest joy that life can give.

*First Seeker in the Way:*

Since earliest childhood I have worn the name  
Of those who follow in the steps of Christ.

I've always made my vows to Him, and yet  
I sometimes wonder if He hears my plea.

*Church:*

"Not every one that saith unto me,  
Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

*Second Seeker in the Way:*

I have not failed to go to church, at least  
When this world's cares and pleasure left the time;  
I've tried to keep the letter of the law  
—(hesitates)

*Church (interrupting):*

And failed, perhaps, to catch the spirit there!  
Have you forgotten how the Scriptures tell  
Of those who always kept the law and tithed  
Their anise, mint and rue, but never knew  
Their heavenly Father's love or did His will?

*Third Seeker in the Way:*

O friend of all who seek the Right, O Church,  
Tell us how we may truly find the way  
To walk in closer fellowship with Him  
That we may be our best and do His will.

*Church:*

Men everywhere are seeking, just as you,  
To find the way in which to walk aright—  
To realize their greatest hopes and aims—  
To give themselves to bringing better days.  
All this we know that they will never find  
Until they come in closest harmony  
With God and His pervasive love that guides  
And rules the destinies of all mankind.  
Down through the ages has the Church of Christ  
Held high the torch to point aright the Way.  
Were men to follow as the Master taught  
We would not have such chaos in the world.

*First Seeker in the Way:*

All that you say we know is true to-day—  
We blindly seek to serve the world and self,  
And lip allegiance is what many give,  
And that alone, to the great Cause of Christ!

*Second Seeker in the Way:*

Too often in the days gone by we thought  
If we believed it was enough, and so  
We stopped there and were content to say  
That we believed but did not do His will.

*Third Seeker in the Way:*

Show us the way in which to walk, O Church  
That leads to fullest fellowship with God  
And makes it possible for us to do  
The Savior's will and find abundant life!

*Church:*

I see you speak in all sincerity!  
So I will call my handmaid who will tell  
You ways in which to bring you close to Christ  
And help you find the abundant life you seek.

(The Church raises right hand and calls.)

*Church:*

World Service!  
(World Service enters from the right.)  
World Service (quotes slowly and rhythmically John 3:16; John 12:46; John 12:32): Therefore, "Ye shall be my witnesses both in Jerusalem and in all Judea and unto the uttermost part of the earth."

*First Seeker in the Way:*

But how can we who really seek to do  
And lack the knowledge of our Father's will  
Find out how best to witness for our Lord?  
O tell us who can help us witness true!

*World Service:*

'Tis true not all men find the road  
To highest service when they grope alone.  
They need high aims to lead, and point the way  
And help them find how best to reach their goal.  
I will call three who carry banners fair,  
To bring a challenge to you Christians, all.  
Their helpful aims if you will make your own  
Will guide in fruitful living for our Lord.

(Enter from right First Aim, Second Aim, Third Aim, carrying banners; the Church and World Service stand in the center, the Aims on the right.)

*First Aim (carrying banner, "Looking Upward"):*

Our loving Father sent His Son to earth  
To show us how to find the way to Him

And Jesus bids us share with all the earth  
The Way he taught when he was here with men.  
Since we can know a universal God  
And feel His love when we keep close to Him  
What folly if we look not up each day  
Or fail to share with others in His love.

**World Service:**  
Then "Looking Upward" is our first true aim—  
To know the fellowship of God and Christ;  
How better can we hope to find the Way,  
And finding, we must share with all!

**Second Aim** (carrying banner, "Reaching Outward"):  
When we have found the joy of knowing God  
And walking in close fellowship with Christ,  
We cannot longer live for self alone  
But must reach out and touch the waiting world,  
With neighbors many, near and far to share.  
And we must study them and how to give  
Our treasure in a loving, helpful way  
That together, all may find the best in life.

**World Service:**  
"Reaching Outward" is our second aim—  
To share our best with all men, everywhere—  
To study how to witness for our Lord  
And bring "abundant life" to all mankind.

**Third Aim** (carrying banner, "Moving Forward"):  
When we have come to know our Lord full well,  
We see His passion for a needy world.  
How can we be content to idly drift  
Or walk, half-hearted, in the Jesus Way?  
The Church of Christ moves on from age to age  
And Christians who the Service vision know  
Can only be content when moving on  
And sharing with the world the urge to grow.

**World Service:**  
"Moving Forward" is indeed our aim,  
Down through the centuries comes the clarion call.  
These three great aims we bring to you  
And let them challenge you in Jesus' Name.

**First Aim** (raising banner):  
"Looking Upward" gives us courage, too.  
Even in times of trouble such as these  
If we can walk more closely with our Lord  
How fearlessly we journey in the Way.  
(Quote slowly and with feeling Romans 8:35-38.)

**Second Aim** (raising banner):  
"Reaching Outward" when we've found the best—

To share with all the world our treasured gift—  
To help all nations find the joy He gives  
As they join us in following after Him.  
(Quotes slowly and with feeling Acts 10:35; Psalm 67:1, 2.)

**Third Aim** (raising banner):  
True followers of Jesus must go on  
To win all men to follow in His way—  
And such a task brings out the best in each  
And helps to make our greatest gift to Him.  
(Quotes slowly and with feeling Romans 12:1, 2; Matt. 28:19, 20.)

**First Seeker in the Way:**  
These Aims we will accept, O Church of Christ,  
And grant to follow all World Service says,  
But we are ignorant of what to do  
And need much help and guidance in the way.

**Second Seeker in the Way:**  
The call is clear—we cannot fail to see  
That with these Aims, we too, may follow on;  
But we are weak and falter as we go  
Unless we have someone to point the way.

**Third Seeker in the Way:**  
O Church of Christ, we see the way ahead  
And long to follow where World Service leads;  
But we need helpers who will lead us on  
To use these Aims and always forward go.

**World Service:**  
Full well we know your readiness to learn  
And know, as well, the hindrances you meet;  
But if we band together, work, and pray,  
World Service will provide the help we need.  
All people, though they love the Lord full well,  
Must study how best to do His will;  
The Church now offers all these helpers true,  
To make World Service practical for all.

(Calls Missionary Organizations, come!)  
(Enter Juniors, Triangle Clubs, Circle, from the left and stand at the left, front of the platform; Young Matrons, Guild and Missionary Society from the right and stand at right front of the platform. Each carries a banner bearing her name.)

**Juniors** (raising banner):  
World Service may begin with girls and boys  
Who like to share with children near and far;  
We want to study and to work and play  
And give our best to children everywhere.

**Triangle Clubs** (raising banner):  
My friends and I are full of vim and life;  
We want an active program in our church.

Teach us World Fellowship and we  
Will find the better things to do.  
**Circle** (raising banner):  
Young men and women thrill to visions brave;  
We like a hard task when we know 'tis true.  
The youth of all the world we'd like to bring  
Within our Circle and Christ's fellowship.

**Young Matrons** (raising banner):  
Young mothers' hearts are tender to the needs  
Of all God's children, young and old; and so  
We band together and we study how  
Best we can share our Christ with all.

**Guild** (raising banner):  
Our many Business Guilds have met a need  
Of energetic women who would share  
By giving of their time, their skill, their means,  
To bring to other women all they prize.

**Missionary Society** (raising banner):  
All through the years we've tried to serve the Lord  
And with a vision of His kingdom wide,  
We've studied, worked, and prayed to win the world  
To pledge allegiance to the Church and Christ.

**Church:**  
O seekers three, who journey in the Way,  
Can you not find in these whom you see here  
Full evidence of those who've found the Way  
To understand, to follow, and to share  
This full, abundant, and abiding life  
That comes through service for our Lord?  
In India and China and Japan,  
In darkest Africa so far away,  
Or midst our neighbors, new Americans,  
It is our privilege to point the way.  
If you will join yourselves to one of these  
Will you not find the abundant life you seek?

**First Seeker in the Way:**  
O Church of Christ, the Way at last appears.  
With such as these, we too may find the Way!

**Second Seeker in the Way:**  
World Service offers help that we can use  
And these will show us what we each can do.

**Third Seeker in the Way:**  
How can we fail to follow on with these  
Who call so clearly and will mark the way!

**Church** (with World Service, steps to the center front of the platform):  
The challenge comes to every loyal soul.  
It is the spirit of our Christ that calls  
With banners lifted and with high resolve  
So march we to the conquest of the world!



# Large College Enrollments

## Board of Education

**D**R. R. B. GUILD of the Federal Council has sent the following information to the office of the Board of Education:

"We now have the opportunity to help some of the unemployed ministers who really deserve to be employed. I have been corresponding with the chief of chaplains relative to the possibility of using some of these unemployed ministers in the Civilian Conservation Corps Camps, as I knew many reserve chaplains would have to return to pastorates. Now I have word from Chaplain Yates that the age limit of 35 is temporarily removed. The other requirements must be met: ability to stand the work, meet army requirements as to physical strength, have denominational approval, which we get by correspondence. Those desiring to enter this service for such time as it lasts, and it may last a long time, can procure full information by writing to Dr. Roy B. Guild, 815 Woodward Building, Washington, D. C."

## Atlantic Christian College

Atlantic Christian College opened on September 11, with the largest enrollment it has ever had. Every available room in both dormitories was assigned some time before the opening day. Three comfortable homes, two for boys and one for girls, who wish to live out under special arrangement, have been opened for students. The junior and senior boys were asked to take rooms in homes in order to leave room for freshman boys in the dormitory. President Hilley announces that no more students will be enrolled this semester. Numbers of students are driving in each day from Rocky Mount, Selma, Saratoga, Black Creek and other near-by towns.

Last year's faculty returns without exception. Two new members are welcomed into the group. Dallas Mallison is assistant in the social science department, and R. D. Bullock, Jr., is assistant in the English department.

The Y. W.—Y. M. C. A. gave a "get acquainted" party to the student body on Saturday evening of the first week. Chairs were moved back in the auditorium to make room for games which were entered into with enthusiasm by everyone. Thus the students were led to feel that religious organizations can sponsor wholesome fun and desirable recreation.

Work on the A. C. C. gymnasium has at last begun and will be pushed forward as rapidly as possible. It is being placed on the campus near the boys' dormitory and it will fill a long-felt need in student life. Robert Grady, a loyal alumnus,

sent in twenty-five dollars toward this building. Any response in any amount from other loyal alumni will help greatly and will be appreciated.

Included among the activities for the first two weeks were chapel talks which challenged thought and action. Professor Grim spoke on "A. C. C. Ideals"; Mr. Barelay on "Religion in the Life of the Student"; and Professor Holsapple on "How to Study." From time to time President Hilley gives direction, advice and wise counsel. These are busy days for him as he tries to have every one of the 250 students correctly placed.

## Butler University

Faculty, students and alumni of the Butler University graduate school of religion observed the ninth annual convocation of the college on September 27, held annually at the opening of the fall semester. President Walter S. Athearn was the principal convocation speaker. Addressing the audience on the subject, "Crime and the Christian University," he laid the responsibility for the elimination of crime on the doorstep of the church school. Others participating on the program were Dr. Joseph C. Todd, dean of the Indiana School of Religion, W. A. Shullenberger, pastor of Central Christian Church, G. L. Hoover, secretary of the Indiana Christian Missionary Society, and Thomas W. Grafton, chaplain emeritus of the university.

With approximately 1,300 students enrolled in the three colleges of the university, Butler has settled down to the serious work of her seventy-ninth annual session. An increase was noted in the number of freshmen this fall. However, the general enrollment is slightly below the first semester total for last year.

The new graduate school of religion recently formed by President Athearn and Dean Kershner, has an enrollment of fifty-six students. There are almost two hundred students taking work in the College of Education, leaving the majority of the students of the institution in the College of Liberal Arts.

That women are gradually encroaching on the sacred prerogatives of men has recently been proved at Butler University by two epochal developments. For the first time a co-ed has been admitted to membership in the university band, and a girl has been made business manager of the *Collegian*, student paper. Miss Virginia Fellow, Logansport, Indiana, is the band member. Miss Marjorie Watkins, Indianapolis, Indiana, senior major in the journalism department, heads the business staff of the campus paper.

A new literary magazine will make its appearance on the Butler campus this fall.

Sponsored by the English department the editors will urge all students to submit manuscripts. Poetry, essays, short stories, and editorials will be accepted. New members of the English faculty will be advisers for the new publication. It will appear three times this year. No name has been selected.

A total of 548 volumes was recently donated to the university library by Clemens Mueller, prominent Indianapolis business man, and his sister, Mrs. D. L. Stine of Hanover, New Hampshire. Beautifully bound in tooled leather the books cover the field of English and German literature, and the fine arts. They were given in memory of the late J. George Mueller, for many years prominent in Indianapolis business and civic life.

Most important news of the month is the announcement that the university will receive approximately \$75,000 from the estate of Arthur C. Newby, prominent citizen of Indianapolis, who died in September. Long a friend of the university, Mr. Newby gave the institution \$50,000 in 1926, which was applied toward construction work on the new campus in north Indianapolis.

## Christian College

President Edgar D. Lee of Christian College writes, "Christian College opened its eighty-third year on September 12. I am sure you will be interested to know that our enrollment this year is between twenty and twenty-five girls more than last year. Last year in spite of the trying conditions we closed our books on June 30, with a balanced budget. This was quite gratifying and almost surprising to us."

## Drury School of the Bible

The best word any college can have today is that it is making gains over last year. Drury has such a gain in its total enrollment. The most significant gain is in the Freshman Class which is more than 20 per cent larger than last year with an increase of more than 60 per cent from the territory outside of Springfield.

The School of the Bible shares in this increase. The number of students taking the general Bible courses has increased about a third over last year. There are a number of new ministerial students with the total number about the same as last year.

The Student Fellowship began the activities of the new college year with an impressive service around a bonfire with more than thirty present. The first meeting was very encouraging for a successful year.

A deeply religious interest on the part of all of the students seems to be manifest. This is due in part to the fact that the college has emphasized that the center of its educational program is the building of Christian life. This type of interest is bringing to the college a very high grade of students. The students also have been definitely organized to promote church attendance among the student body.

#### Eureka College

On September 9 the 79th session of Eureka College opened with a freshman class 10 per cent larger than last year at the same time, one of the largest senior classes in her history, and a total enrollment slightly in excess of last year.

If scores in standardized tests mean anything, the student body is good college material. The sophomore class made an excellent showing in the nation-wide tests administered last May, and the median of the freshman class in the American Council Test was well above the national median.

The board of student managers has been busy since September 8, in organizing the work of the college community and getting the "Eureka Plan" into operation. Everything augurs well for complete and unqualified success.

On September 22, 1933, Eureka College and the entire community of Eureka, lost by death its oldest and in many ways its most distinguished citizen, William A. Davidson. Mr. Davidson was born on the farm which his father and mother homesteaded near Eureka, April 5, 1837. He grew to manhood on the farm and was educated in the schools of the community. On October 16, 1860, he was married to Jane Caroline Ewing, daughter of Mr. and Mrs. A. G. Ewing. Mr. Ewing was one of the founders of Eureka College. Mrs. Davidson died in 1930, only a few days after she and her husband had celebrated their 70th wedding anniversary. Aunt Jane, as she was known, was a woman of remarkable intelligence and strength of character, and was prominent in religious and philanthropic enterprises throughout her life. Mr. Davidson, too, was a man of unusual strength of character, and was a very liberal supporter of the college, the church and every other worthy enterprise in the community. He took a special pride in his service during the Civil War in which he served for three years at the front. He was very active during his lifetime in the affairs of the Grand Army of the Republic and at the time of his death was a member of the staff of the National Commander of that organization. He was the last of the thirty commissioned officers of his regiment, and the last of the 114 boys of his company who went into camp in the summer of 1862. He leaves a daughter, Miss Annie Davidson, who likewise is a remarkable character and who

has cared for her father and mother faithfully and affectionately during their declining years.

B. J. Radford and W. A. Davidson grew up as boys together in the Eureka community. They were almost the same age and now their passing so close together is a remarkable coincidence. Their going indicates the passing of the second generation of sturdy pioneers who founded the Eureka community with all that it has meant to Disciples of Christ and the Christian world at large.

#### Phillips University

A distinguishing feature of the enrollment in Phillips University this year is the unusually large number of ministers' sons. Nearly all of these young men are following in their fathers' footsteps and are preparing for the ministry.

President I. N. McCash was signally honored recently by his election to the executive committee of the North Central



Miss Madeline Pochard

Association of Colleges and Universities. Dr. G. F. Zook, formerly of this important committee and now a Commissioner of Education of the United States, has sent the president a letter of warm congratulations.

The enrollment in the College of the Bible this year was fully equal to that of the opening of last year. There are about forty candidates for degrees in the Bible College.

#### Transylvania College

Under the capable leadership of Professor Edward Saxon, Shakespeare's "Julius Caesar" was magnificently presented in two Lexington auditoriums last year. It is the purpose of Professor Saxon to specialize in Shakespearean productions for this campus. During 1933-34 he expects to present "Merchant of Venice."

Miss Irene McDonald, cum laude, bachelor of arts from Transylvania, June, 1933, has assumed the full-time position as As-

sistant Registrar. Miss McDonald during the past three years has found time as a student to serve most acceptably as assistant to the registrar. She will also teach the course in secretarial technique.

Transylvania has suffered a great loss in the death of one of her outstanding alumni, Mrs. Elizabeth Roth Friel, who died at the home of her father in Mays Lick, on July 17. At Transylvania Mrs. Friel was a member of Beta Zeta Chapter of Delta Delta Delta and was later elected executive secretary of the national sorority of Delta Delta Delta. Mrs. Friel was very active in educational work and was a past president of the Kentucky Classical Association. At the time of her death she was a teacher and dean of girls in the Ashland High School.

#### William Woods College

An interesting thing about William Woods College this year is that all but five of its students have indicated that they are affiliated, by preference at least, with some church. Their identification with the different religious bodies is as follows: Christian, 65; Presbyterian, 45; Methodist, 29; Baptist, 21; Evangelical, 7; Catholic, 5; Episcopalian, 4; Christian Science, 3; Lutheran, 3; Congregational, 1; Federated, 1; Plymouth Brethren, 1; and no church, 5.

A French girl who came to William Woods College, Fulton, Missouri, with so small a vocabulary of English words that she could not write her examination papers will be graduated at the end of this semester with a scholastic average of above ninety.

Miss Madeline Pochard, whose stepfather is professor of French at Westminster College and whose mother is a charming French woman, shows excellent talent in art which is her specialty at William Woods. At no time has her grade in English been below "superior" and usually she rates "excellent." She is an inspiration in her French classes which she attends for no credit. Her Spanish grade card reads "excellent," too. Coming directly from a high school in France to an American junior college and maintaining such a high average is a real mark of distinction.

The enrollment of the junior class at William Woods College, Fulton, Missouri, is about to establish a record. Every available space in the dormitory is occupied and it has been necessary to use for bedrooms some of the clubrooms on the fourth floor.

The enrollment of new students has been increased considerably by the addition of some new departments and the increase in the teaching faculty of other departments. Additions to the faculty have been made in the departments of art, music, education, speech, physical education and horseback riding.



# Speaking of Books

## Drama in the Church

THE authors of this handy volume present a manual of amateur religious drama to aid churches in ministering to people through a powerful but a difficult art. There is no doubt but that its wide circulation will greatly improve religious drama.

Easily readable, the book grows out of years of actual experience. One cannot think of any essentials of dramatic production not included. Undoubtedly the outstanding chapter is on acting, where teamwork among the players is emphasized. There is some necessary overlapping and repetition. The divisions of the chapters are helpful. There are good explanatory drawings. An incomplete list of the best religious drama is included, as well as addresses of many publishers.

Elementary, detailed and even ideal in parts, it is withal a useful guide.

A religious drama is defined as "one that has a religious effect upon an audience, that is, sends the audience away exalted in spirit and with a deeper sense of fellowship with God and man."

JOSEPH EDWARD MOSELEY.

Chicago.

## Alcohol and Man

NOW that repeal is all but an accomplished fact, pastors, church leaders and teachers of youth will be compelled to give more serious attention to the educational phases of the alcohol problem. The defect of most books on this subject in the past has been that they were written for propaganda purposes, but Dr. Emerson, whose long service as head of the Institute of Public Health at Columbia University certifies him as an authority in this field, and his associates, Dr. Henry A. Christian, and Dr. Reid Hunt of Harvard, Dr. Charles C. Lieb of Columbia, Dr. Walter R. Miles of Yale, Dr. Ernest G. Stillman of the Rockefeller Institute for Medical Research, and Dr. Arthur Hunter, chief actuary of the New York Life Insurance Company, have given us an admirable treatise from the scientific standpoint. The book is divided into seven parts, The Effects of Alcohol on Human Functions, The Effects of Alcohol on the Cell and in Heredity, Alcohol as a Poison and a Medicine, Alcohol and Body Resistance and Pathology, The Effects of Alcohol on Man's Conduct and Mentality, Alcohol as a Psychiatric Problem, and Alcohol and Longevity, Mortality and Morbidity. The editors have called to their aid nineteen eminent specialists in this country and in Europe. Naturally, not all of them oppose the use of alcohol as a beverage, but even those who tolerate it as a beverage have accomplished the feat of divorcing their convictions as

*No book is worth anything which is not worth much; nor is it serviceable till it has been read and re-read, and loved, and loved again.—Ruskin.*

scientists from their social opinions. The book is the best thing in print on the subject. The pastor or teacher who refers to it or uses it as an authority will have the satisfaction of knowing that he is quoting the highest authority obtainable.

JAMES A. CRAIN.

## Christianity and Industry in America

THIS new book by Dr. Taylor, professor of Social Ethics at Vanderbilt University and for twenty years secretary of the Board of Temperance and Social Welfare, was written for the 1933-1934 home mission study course. A book by Dr. Taylor is an event, especially among Disciples of Christ, for he is probably our greatest prophet of social righteousness. Like most prophets, his strictures on social evils of our generation have been severe, but in the light of the mood under which the New Deal is being pushed he is almost conservative.

Beginning with a survey of Christ's ideals in the realm of work, he outlines the slow progress of labor from the status of a serf to that of a citizen in a machine civilization. He finds labor in this new civilization the servant of the machine, working for low wages, subject to periodic unemployment. He discusses unemployment, wages, the Negro in American labor, labor's share of the national income, production and consumption, the status of

women and children in industry; and outlines a better way, involving an awakened public conscience, cooperation, industrial democracy and the part the church ought to play in the solution of the problem. The final chapter gives a good discussion of the various experiments which have been carried on in this country and in Great Britain over a period of years. Dr. Taylor believes with Hapgood, Nash and the leaders of the British cooperative movement that it is not managerial ability but opportunity which labor lacks and that where the opportunity has been provided laboring men have arisen to the responsibilities as well as the "white collar" class.

JAMES A. CRAIN.

## The Literature of the Old Testament

STUDENTS of the Old Testament and pastors whose interpretative leadership makes them draw upon this great mine of homiletic material, will welcome the revision of Bewer's famous study of the literature of the Old Testament. Dr. Bewer carefully uses the result of years of profound biblical scholarship and weaves it into a connected story, so that one sees in this book the Old Testament unfold before him in the sequence of its historical development. Written with simplicity and vigor, this book pictures the history of a people with a genius for religion as they grew under the nurture and admonition of the Lord. If an earlier edition of this classic is not in your library, this revision should find a place among the reference books of permanent worth.

## The Crime of Cuba

THE author of this book is one of the best authorities on Latin America. His works on Mexico and his famous volume *Banana Gold* established his reputation as a journalist of the highest type and a historian who writes history while it is being made. *The Crime of Cuba* is a penetrating study of the history of that island since American occupation. The best days of Cuba, he says, were immediately after independence; its worst days in 1933. Through the influence of American money invested largely in sugar and public utilities, Cuba "is descending rapidly down the chute toward barbarism." With 90 per cent of the arable land owned or controlled by Americans, our responsibility for this appalling condition cannot be evaded. Every American who seeks to understand the attitude of Latin America toward "Yankee imperialism" should read this book and see ourselves as others see us.

### Books Reviewed In This Issue

THE LITERATURE OF THE OLD TESTAMENT (revised edition), by Julius A. Bewer, New York. Columbia University Press, 1933. \$3.00.

CHRISTIANITY AND INDUSTRY IN AMERICA, by Alva W. Taylor. Friendship Press, Chicago. \$1.00.

ALCOHOL AND MAN, Edited by Haven Emerson, M.D. Macmillan Company, New York. \$3.50.

DRAMA IN THE CHURCH, by Fred Eastman and Louis Wilson. Willett, Clark & Co., Chicago. \$1.50.

THE CRIME OF CUBA, by Carleton Beals. J. B. Lippincott Company, Philadelphia. \$3.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

# Missionary Organizations' Own Section



Dr. Wu Yi-Fang

DR. WU YI-FANG, president of Ginling College, Nanking, China, gave the address at the Missionary Organizations' Luncheon, at the International Convention, Pittsburgh, Pa. An audience of 575 heard her message, a part of which is shared with a much larger group by being printed below:

I wish to take the opportunity to express to you on behalf of Ginling College our sincere gratitude for the gift that the Disciples of Christ have given to Ginling. That gift has come in

two different forms—first, in people and, second, in the material gifts and annual appropriations we receive.

Before there was any Ginling at all, Miss Emma Lyon, one of the original founders of Ginling College, had conducted a Christian Girls' School near Drum Tower for many years. She was one of the few women who saw the need of a college—a Christian college—to train strong Christian women for the Christian movement in China and, together with delegates from four other boards, Miss Lyon talked about the founding of this college. Then, later on, Miss Mary Kelly worked on the board of control. Then, on our faculty, you have sent us Miss Minnie Vautrin, Dr. Mary Treudley and Julia Warren.

Just a few days ago I received a letter telling about the opening of college this year and I was very happy to hear that this year, for the first time in the history of the college, we have gone over the mark of two hundred in our enrollment. We have 212 enrolled students. The highest figure we have had before was in 1931, when we had 192.

I have been asked during my travels if in the future we expect to keep missionary members on the faculty. I was very much surprised by that question so I answered: "Even if I should find a gold mine in China, even if the financial support could come from that gold mine right there on Chinese soil, not a single cent coming from American friends, I would still want to keep American missionaries on my faculty. We are a Christian institution and in the name of Jesus Christ there should be no racial or national divisions. Even now when there are any vacancies occurring on my faculty, the first requirement is, of course, intellectual training and with that a strong, Christian character. I never say that this vacancy is to be filled by a Chinese. Particularly during these days when the machinery like the League of Nations and the Kellogg Pact seem to be so ineffective for the maintaining of peace, the only thing we have to depend upon for international good will is Christian fellowship.

I wish to say a few words about the Christian spirit of the college because I know that in connection with the requirement to have the mission institutions registered with the government, there are certain conditions that caused much concern to our Christian friends. The important question that should concern every one of us is whether the Christian spirit could be maintained if a college was registered with the government. I am glad that I can tell you that right in Ginling, the Christian spirit is being maintained.

I cannot stop and tell you everything that our students are doing but I thought I might take time to tell you the way they spent one Christmas, the Christmas of 1931. As all of the friends here may remember, it was the year when we had that tremendous flood in the summer. It was the year when on September 18 the Japanese occupation of our northeast territory started. Usually on the campus of Ginling we celebrate Christmas together—the faculty and students having a family celebration. This year the students and faculty members met and discussed how to celebrate Christmas. The first thing that the

students pointed out was that they could not merely have a jolly and happy time for themselves. It was not in keeping with the spirit of the time because it was a time of national crisis and a time of people suffering. But we were Christians who wanted to observe this important festival, so it was decided to do two things. On Christmas Eve we would have a simple, happy time together as members of a family and celebrate the coming of Jesus Christ by having a play showing the story of the Bible.

Then on Christmas Day everybody stayed on the campus and worked. A group went into the neighborhood to the homes of the poor families and invited the women and children to a Christmas party that afternoon. A group of girls had to be busy in getting the parcels ready for the children. Then another group who were preparing to give a Christmas play had been busy finishing up the last few things. Another group were neighborhood callers, for we have a group of girls headed by Miss Vautrin who visit the families in the neighborhood. Those girls knew the conditions in the families, had collected funds and special gifts and old clothing, and that morning they decided what to give and how to give to each family. Each one carried parcels to the homes because we could not give the gifts openly. Another larger group of students went to classrooms to help in flood relief work. The government had conducted a very extensive survey to find out what the different districts had suffered.

Still another group went out to visit the flood relief camp. The flood refugees had been coming in fast. A temporary shed had been put up for them. A group of girls went in small groups to actually see the conditions those refugees were under. When they saw the miserable conditions, they came back and discussed among themselves and then decided to give up their dormitory heat and to give the money saved from the coal for flood relief work. When some of the faculty members, particularly the teacher of hygiene, questioned whether it was wise from a point of health, they said when they made that decision they had a twofold purpose. The first was to have the money actually go to the relief work and the second was to keep the spirit of Christmas by sharing even in the suffering of cold.

I am grateful to say that our graduates are making good. They go mostly into mission schools where the salary may be only one-half as much as if they went to a public school to teach. Now I can count up to thirty-seven of our girls who are serving as deans or principals in girls' schools. Take these few Christian girls' schools—Coe Memorial School has a Ginling graduate as principal, Nantungchow has invited a Ginling graduate to become principal, Drum Tower has a Ginling graduate as dean. The graduates are Y. W. C. A. secretaries, medical doctors, church workers, workers in the Christian literature society, and some in government service. In the spring of 1931, when the National Christian Council of China had its biennial convention there were three Chinese delegates from Ginling graduates. The total number was about one hundred. Last December when we had a small educational meeting in Shanghai, Dr. Idabel Mann, secretary of the association, handed to me a slip of paper on which she had written these words: "Last Saturday in one of our Methodist Girls' Schools we almost had a teachers' strike against conditions had it not been for two Ginling graduates on our staff. I wish all of our schools could be staffed by Ginling graduates."

This last June we sent out the largest class of thirty-six. We were afraid that some of them might not find positions because of the financial conditions, but we were people of little faith because throughout the year Miss Vautrin, as chairman of the Employment Committee, received eighty-three applications. It shows that over there we are putting all we can in the training and development of our girls so that all of those girls who have gone out have gained the confidence that they can give service in a Christian spirit. Such women leaders in China count.



# Programs for Adult Organizations

## For the Leader of the December Program

Topic: *The World At Peace.*

My dear Leader:

DECEMBER is coming and the missionary meeting we promised to lead. Have you begun to think about it? I have, and here are some of the things that have been chasing themselves round in my "great open spaces." I am glad for a Peace Program. I feel very strongly that our missionary societies ought to give one program out of the year to a study of peace. And somehow it seems to me that the Christmas month is the perfect time. I am going to make mine a real peace program and use as much material as I dare crowd into the time. Of course I mean to keep to the time limits too, for December is a busy month and if we use too much time it may make busy people feel more like war than peace.

The Devotional is good for this month and will work in so splendidly with the program thought. I hope my devotional leader uses it "as is" or as nearly so as possible for the group. I notice that most material needs some adjusting to fit local needs.

Looking at the features offered for this program I see that there are three leaflets. The person who is responsible for programs has handed these to me. If my society did not have the Program Packet I would send ten cents to the Sales Literature Department of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, and order the leaflets for the adult societies for December.

These three leaflets are: *The Quest for Peace* which deals with the development of peace sentiment and peace movements through the years; *The Invincible Leader*, a really lovely peace story; *Stepping-Stones to World Peace*, brief sketches of some of the peace monuments, unarmed borderlands and friendly exchanges between peoples. The first leaflet will be best used as a talk and should be made brief and vital and most assuredly not read. I would prefer to omit it entirely rather than allow it to be read in my meeting. The second leaflet is a charming story and can be read by someone who reads well and will prepare it carefully. The third I shall break up into parts and have different people very briefly tell the different incidents.

Then I notice that the program plan suggests a play and says that announcement will be made on this page. I haven't had much luck in locating the right thing. Have you seen *Mother Earth and Her Children*? It is splendid but should be given by young people. It might be possible if an evening program were planned to have the young people

put it on. Seven characters are required, Mother Earth and her two daughters, Pacifia and Militaria, and four young men suitors for the hand of Pacifia. Militaria carries off three of them and the chosen suitor is a "young student fellow" named Utopius who seems to "have a future." It is really good. It is published by the Woman's Press but can be ordered direct from the Sales Literature Department of the United Christian Missionary Society, price, thirty cents. It is not difficult in costuming or stage setting and could be given anywhere.

From the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y., can be obtained a set of *Brief Summaries for Busy Men and Women*. This series of popular pamphlets seeks to present the major international issues in dramatic conversations in which two or three people take part. Write to the Federal Council about them. They will send you a sample copy free and additional copies for three cents each. Or they have a set for twenty-five cents, listed as *Brief Discussions on War and Peace for Busy Men and Women*. If you should want it order direct from the Federal Council.

The program booklet gives as another suggestion for this program, *Through the Years*, found in *WORLD CALL*. This is one of the regular features for the year and this month reveals Dr. Macklin in the rôle of peacemaker in China.

*Lives That Have Counted* is also listed. That refers us to the *Biography Set 1933-34*. There is given there no sketch that especially fits this program but you could choose among the missionaries included, for any missionary is really a messenger of peace. Some have had opportunity to make more definite contributions than others. Or you might turn to the biographies of the China missionaries which you may have had for last year's programs and use the sketch of Dr. Macklin along with the *Through the Years* material.

*WORLD CALL* has planned to have an article on peace in the December issue. Hunt it up. It will bring our material up to date and inform us as to conditions as they now are and I think will help us face facts too. I feel the need of the sort of material this article will offer.

Going to use all this material listed? No, of course not, but I confess that I have not yet decided which to discard. If the meeting is planned to use the play then we cannot use much else. Maybe the play could be arranged for in a special meeting and the other material used at the regular meeting. I do not think the three

leaflets and the *WORLD CALL* article will be too much material if properly used and not drawn out.

The material referred to above from the Federal Council would be especially good if this were a meeting sponsored by men. I know some societies where the men put on the peace program.

Have you ever used any of the materials put out by the National Council for Prevention of War, 532 Seventeenth Street Northwest, Washington, D. C.? They have a Disarmament Poster Program for fifteen cents. There are four posters and a talk to accompany each one. Among their materials I also find a set of twenty post cards for twenty-five cents, called "Toward Peace." These are pictures of peace treaties and monuments of international good will and on the opposite side of the card is the story or description. They would be fine to pass around as the story of each is told. They are similar in content to the *Stepping-Stones to World Peace* leaflet, but there is more material and in addition the very attractive pictures. The National Council for the Prevention of War has an abundance of splendid material.

Current magazines have good articles. If you are looking for something different leaf through some of the good magazines.

I am hoping that you will have a very helpful program and that much good will be accomplished. I would be glad to hear from you after your meeting is over. Pass on any good ideas that you have worked out. You are a Program-Planner too and thus will you be helpful to all the family of "Program-Planners."

Yours for better programs,  
Another Program-Planner.

## Suggestions for the Fellowship Hour

You will want to do something Christmas-y, I am sure. You might make it a good-will feature by serving Christmas cakes or other Christmas dainties from other lands. Someone in your group is sure to know how to make or where to order things like that. Have a comfortable, happy, friendly sort of time so that everyone will feel that there has been a fellowship hour.

*The Biography Set 1933-34*. Have you ordered it? You will especially need it for your programs in the coming six months. Twenty-five cents.

How about reading some peace books this month? There is *The Turn Toward Peace* by Mrs. Boeckel, *Educating for World Peace* by Lobingier and *Cease Firing*, a book of stirring stories by Hulbert. And many others are equally fine.

# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1932-33. *Now East—Now West.*

December Theme: *Friendly Neighbors Around the World.*

Worship Theme: *Things We Live By—Spiritual Relations.*

### Used for the Leader

FOR the Leader" has an abundance of suggestions for working out a peace program; in fact, one could use the suggestions for a series of programs.

The material in the program packet relates to youth and their interest in response to the call of world peace. These presentations would be interesting if followed by a period of quiet and meditation in which the individual centered his thoughts around the following questions:

Do I have any conviction about war?

Is it constructive or destructive for the human family?

If I were a member of a peace crusade, what would be the theme of my message? Am I familiar enough with the facts to intelligently discuss world peace?

Are my ideas in harmony with those of James Frederick Green who spoke for youth of the United States?

Are my ideas in harmony with the teachings of Jesus Christ? What does he expect of me as a Christian?

### World Friendship Ideals

This time for quiet and meditation might be followed by a period when such facts as appear in the "Fact Finders File" are shared. If possible, have typed copies of "World Friendship Ideals" for each member. Guide the discussion by use of questions in "For the Leader." Conclude this discussion by working out a set of "Ideals."

### Graphs and Charts

Ask someone in advance to make charts or graphs using the figures in "Fact Finders File," or, these facts could be placed on a blackboard. Discuss them. What is the present trend in the United States regarding expenditures for preparedness? What is the effect on other nations?

The World Disarmament Conference began its work on October 16. Have reports on their considerations.

### Reading

The reference reading list in "For the Leader" is very helpful, and will supply excellent material for the December meeting, or for later reading on this theme.

### Read the Hi-Tri Column

Refer to the Hi-Tri column for the suggestions regarding the dramatization.

## Senior Triangle Club

(For Young People, Ages 15-17)

1932-33: *Open Frontiers.*

December Theme: *Frontier of World Peace.*

Worship Theme: *Trails Across Frontiers—Hope.*

THE material for the December, World Peace program is the same for both Hi-Triangle Club and Circle. It is the only month when the same suggestions have been used for both groups. You will wish to read the column with suggestions for the Circle's program.

### Mother Earth's Children

"Mother Earth's Children" by Abel is a splendid World Peace play. It requires seven characters. This would make a good presentation in the church, or before the woman's missionary society or council.

### International Trade Exhibits

We call special attention to the International trade exhibits to which reference is made in "For the Leader." Write for this material and see if you can secure the cooperation of your community in using the idea, and in sharing with you in carrying it out. If you do not use it at the Christmas season or the first of the year, then launch the plan to culminate in Good Will Sunday in May.

### Brief Summaries

Write to the Federal Council of the Churches of Christ in America, 105 East Twenty-Second Street, New York, N. Y., and inquire for the series of popular pamphlets on the problems of war and peace. These two problems are presented in an easily understood and concrete way. The more recent numbers present the pros and cons of the various international problems in the form of dramatic conversation. One copy each of these will be sent free of charge if you will write inquiring for "Brief Summaries for Busy Men and Women on the International Relations of the United States of America."

### What Do You Think?

A program of this nature, where the discussion centers around war and peace, will concern the lives of thousands and millions of people. This is not a question to be taken lightly. If world peace is to prevail and be meaningful it will come when individuals have their own conviction, and set about in a Christian way to establish it in the hearts and lives of others. Refer to the questions in the Program Guide. If the members of the Triangle Club have not answered these questions it might be well to answer them in the Triangle Club meetings.

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends in America.*

December Theme: *Our Mexican Friends.*

DECEMBER Triangle Club programs always carry a Christmas message. After all, Jesus was the first missionary, sent by our Heavenly Father to carry his message of love.

### Shepherds and Wise-men

There were so many ways Thou couldst have come—

Oh, Master of all life and truth and love,  
It would have seemed enough to leave Thy home

With God in realms of shining light above,  
To reign awhile, earth's greatest royal King.

\* \* \* \* \*

But God so loved the world of sinful men,  
That by His love He knew incarnate love  
Must wear no trappings of a kingly ken;  
For kingdoms wane, His kingdom from above  
Must fill the earth till all His love should know.

And so He gave His only Son to earth,  
In lowly guise, a Babe of woman born;  
A humble manger saw that kingly birth  
But angels sang that first sweet Christmas morn,  
For love had come, God's way of love to show.

And shepherds, humble folks, while watch they kept

Over their flocks on Judah's hills by night,  
Were thrilled to hear an angel who had stepped

From sky to earth in radiance of light,  
To bear love's message to the sons of men.

\* \* \* \* \*

And anxious Wise-men, watching from afar,  
To glimpse some sign of promise of a Light

To shine upon men's darkness, saw a Star  
Of wondrous beauty, and the glorious sight  
Was guide that led them to the feet of Love.

"Oh, Christmas story, sweeter year by year,  
Of Love Incarnate, born to suffer long—  
Help us to learn to suffer, and to cheer

With gifts of loving deeds, perhaps a song,  
And pray they lead men to the King of Love.  
ELLIE K. PAYNE.

December marks the middle of the missionary year. Have you reached one-half of your goal in membership and offering?



# Devotional Study of Missionary Societies

Theme for the year: "Moments with the Master"

DECEMBER

"Peace on earth . . . peace I leave with you"

Call to Worship: (By the leader and two readers who should be previously prepared to enter into the reading without announcement)

Leader: *As the mountains are round about Jerusalem, so the Lord is round about his people from this time forth and for evermore.*

1st Reader: *Come behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire.*

2nd Reader: *Be still and know that I am God; I will be exalted among the nations, I will be exalted on the earth.*

Hymns: (Several Christmas hymns may be used here, perhaps one or two stanzas from each) *Hark the Herald Angels Sing; It Came Upon the Midnight Clear; Angels from the Realms of Glory; O Come All Ye Faithful.*

Leader: *And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*

1st Reader: *Luke 2:8-14.*

2nd Reader: *He hath made of one blood all nations of men to dwell on the face of the earth. Behold how good and how pleasant it is for brethren to dwell together in unity.*

1st Reader: *Depart from evil and do good; seek peace and pursue it.*

2nd Reader: *Peace I leave with you, my peace I give unto you.*

Unison: *Let us therefore follow after the things which make for peace.*

TO SHEPHERDS faithful at their watch on the night-shrouded hillside came the first announcement of the advent of the Savior of the world. "Behold there is born," and then the heaven-filled music, "On earth peace, good will." Today we think of the Master of our lives as the Christ Child in the manger and as the Prince of Peace. How sure were his pronouncements on peace. How ringing his denunciations on war. How all his dealings with people bore out his utterances. No one who heard his message or observed his relationships with people or his treatment of them could doubt where he stood on the subject. "Blessed are the peacemakers." "Love thy neighbor as thyself." "Love enemies . . . bless them that curse . . . do good to them that hate. . . pray for them that persecute." "Be at peace one with another." And then in that beautifully tender farewell to his chosen few he spoke of the inner peace, "Peace I leave with you. . . my peace I give unto you." But how could man have that inner peace un-

less he lived at peace with all men; unless he sought in all his relationships and contacts to bring peace on earth and good will to mankind?

Each one of us then must strive to bring His way upon earth. As individuals we must so strive and as groups organized to do his will and to make his way known among men we must work for peace. The church must stand for peace as proclaimed in the teachings of the world's peacemaker. The heights of peace cannot be attained by natural man without the spiritual dynamic that comes only from the Prince of Peace. Only as we take the world for Christ and instill his principles and his love into the hearts of men and nations will a warless world come to pass, a world in which love reigns supreme. Wherever the messenger of the Cross goes there also must go the message of peace and good will.

On and on went that intrepid David Livingstone, deeper and yet deeper into the very hidden heart of Africa. Urged on by his overpowering desire to tell of his Christ and to open that dark land to the Christ way he tarried not until at long last he lay down his life. And today in a wide clearing, surrounded by silent almost illimitable plains, stands a great monument surmounted by a cross. It marks the spot where on his knees alone with his God he died. A road leads

to that monument of quiet grey stone standing in the heart of Africa's wildness, a road that his going opened up. And over Africa today and through other lands they pass, these highways for the King, opened by his messengers who first trod the way. Messengers of Christ, heralds of our King, we too must bear his message in all we say and do. Seek peace and pursue it, dwell on its beauties, sacrifice on its shrine, it will come and abide. Prayer: We thank thee, O God, for the

Christ Child, thy Son, who came into this world heralded by angel choirs. We thank thee for his life and for salvation through him. We praise thee for his message and example of peace. We thank thee for each recurring Christmas season when we especially remember his message of peace and good will. Give us conviction and strength that we may work for peace not only at this Christmas season but all through the year. Hasten the day when thy will is done among men. Help us as individuals to live at peace with our fellow-men. Help our nation to be just, to observe good faith toward all, to cultivate peace and harmony with all. Help us at all times to stand for the right and to show forth thy love. Amen.

Prayer Hymn: (To be sung as a solo or by all if the lines are available)

God, grant us now thy peace  
Bid all dissensions cease,  
God, send us peace.  
Peace in true liberty,  
Peace in equality,  
Peace and fraternity,  
God, send us peace.

(Tune, *America*)

## Through the Years

ALWAYS the missionary has stood for peace. Examination of the records across the years brings thrilling tales of the contributions they have made to the cause of the "Prince of Peace."

*The Missionary Intelligencer*, February, 1912, tells of the siege of Nanking in 1911 and says tersely, "Dr. W. E. Macklin and Frank Garrett were in Nanking all through the siege. They are heroes of the finest type. They saved many lives. Drs. Butchart, Wakefield and Osgood are also doing Red Cross work at their hospitals and dispensaries. It creates a fine feeling toward Christianity and is a splendid exhibit of love to the new China that is to be."

WORLD CALL, January, 1919, tells the story of Dr. W. E. Macklin, *Six Hobbies and a Family*, by Bert Wilson. "Hobby Number Three—Peacemaker," says Mr. Wilson, and continues:

"The first great Revolution came in 1911 . . . After the first battle with the Revolutionists, Dr. Macklin organized the Red Cross work and cared for the wounded. Finally a delegation requested that Macklin arrange for a conference and bring the two generals together and save the city from destruction. At 1 a.m.,

he was eating a hurried breakfast with his counselors. At 2 a.m., he was walking on top of the city wall carrying a lantern going to meet the general of the revolutionary forces. Accompanying him was Frank Garrett. At daybreak they met the opposing general, arranged for a peace parley and the city was turned over without the loss of a single life. Ma Ling (Dr. Macklin) was hailed as the savior of the city.

"In 1913 came the second Revolution. Three thousand troops in Nanking swore they would die before surrendering. There was a month of bloody fighting. Dr. Macklin and his helpers cared for about 1400 wounded soldiers. At last the general within the city, the missionaries and the Chamber of Commerce urged Dr. Macklin to go out and arrange terms of surrender. It was a dangerous mission . . . but he arranged for a partial surrender with the understanding there would be no looting. Robbing and looting at once began. Then followed one of the most dramatic incidents in Chinese history. A humble medical missionary rode straight to the Chinese general and demanded that he keep his agreement."

"The Chinese general protested, 'There is no looting.' 'Then take me out and shoot me,' said Macklin with fire in his

eyes. More tense moments and conversation. "I have given you my word that your soldiers are looting and if it is not true take me out and shoot me." Dr. Macklin arose and the general grasped the hilt of his sword. Macklin struck the table with the back of his hand which is the sign of authority and said, "I demand in the name of humanity that you keep your word and give orders at once that all looting cease." And he had his way.

"Ma Ling rode back into the city at the head of a company of soldiers. They marched through the streets of Nanking. Looting stopped. Order was restored. The city was again saved. Yuan Shi Kai, hearing the facts of the matter, wrote a letter to Dr. Macklin and decorated him with highest honors. Thus did Dr. Macklin become the savior of a city of a half million people. Thus was an army conquered by a missionary, single-handed and alone."

## Echoes From Everywhere

### Medical Census In Africa

Dr. Jaggard has just spent a week going over the interior villages of which he took a medical census for the government last year. He likes to do this because it is a relief to hear so many folks say, "I am well." Naturally that is not heard in the clinics he holds here at the hospital. A discouraging part of this census-taking, however, is the discovery of many ailments which folks will not consent to have treated. Two villages seemed to have a scourge of bad teeth and arthritis, but the folks refused to part with their teeth. When they refuse to do that the doctor does not enter on any course of treatment although curing arthritis is one of his recent hobbies.

WILHELMA JAGGARD.

*Monieka, Africa.*

### Meeting At Livingston

In an eight-day evangelistic meeting in the church here in Livingston, there were eight additions. Two of those baptized were Natalie and Billy Houtchens, children of Mr. and Mrs. L. W. Houtchens of Livingston Academy, and grandchildren of S. F. Houtchens who conducted the meeting.

R. B. HURT, pastor.

*Livingston, Tennessee.*

### A Little Leaven

Last summer cholera was very bad here in this district, the worst we have ever seen it. Our hospital saved hundreds of cases and helped manage a health campaign all over the city. But what we should like to do this year would be to prevent thousands of cases. The city has no regular Public Health Bureau or any money for such work. The newer ideas have not penetrated at all even though we are but a hundred miles from Nanking.

We also have a health unit in our Sunday schools this quarter. Yesterday after our worship period of songs, Bible verses, prayers and responses, we taught a lesson about a Friendly Doctor. We followed with a song about eating fresh food, taking sun baths, ways of preventing colds, and so on. The children completed a second page of a Hygiene booklet and went home with some new ideas that will slowly

spread. Later as a project for the older boys we are going to paste up a thousand health posters all over the city. We are the leaven in the midst of a dense mass of ignorance. We can only hope that the younger generation will take to the new ideas and help inform the city.

GRACE S. CORPRON.

*Luchowfu, China.*

### Church Serves Community

Two of the reclamation men here at Boulder City came to me recently to request the use of the social room of our church in which to conduct a "School for Prospectors." Our trustees were glad to give their approval provided the school did not interfere with the services of the church. Two sessions are held daily, with about 100 men in attendance. The fact of our opening the church for this emergency has created a very favorable attitude to the work we are trying to do here and I feel sure that if the men will come to the church to discover how to find *Gold*, they will probably return in order to find *God*.

THOMAS E. STEVENSON.

*Boulder City, Nevada.*

### Cooperative Wool Weaving

Members of the Sociology Department have been working with funds provided by the Nanking Women's Club and in cooperation with the Rural Leaders' Training School to start a training center for wool weaving in order to give new occupation to unemployed silk weavers and to farmers in their idle time. A man has been trained for three months at North China Wool Training Center in Peiping and now, after many delays, an eighty-inch loom has been perfected and the first blanket produced. On this loom double-width suiting can also be woven. Local girls are being trained in spinning and it is hoped that on May first we may take in a class of five men from the local community to learn the trade and establish a wool weaving cooperative. The estimated cost of equipment for such a unit on a hand-work basis is about five hundred dollars, including carding, spinning, dyeing, weaving and finishing facilities. The above amount also includes forty-inch looms for producing single-width suiting. About

## In Memoriam

Mrs. Ella Beardsley, July 23, 1933, Wadsworth, Ohio. Charter member of missionary society and treasurer for many years. Age 77.

William A. Inman, September, 1933, Jacksonville, Illinois. Entered Jacksonville Home from Bloomfield, Indiana. Pioneer preacher and evangelist. Organized churches at Coffeyville, Kansas, Irving, Illinois, and preached at Litchfield, Shelbyville, and Hardinsburg, Illinois. Age 82.

Mrs. D. W. Boyer, September 9, Walters, Oklahoma. Outstanding leader in missionary work and zealous in all church work.

Mrs. Mattie Louise Lovelace, July 7, 1933, Louisville, Kentucky. Charter member Boston, Kentucky Missionary Society. Faithful member of the church for sixty years. Age 80.

Mrs. Clara G. Matthews, September 21, 1933, Marion, Indiana. Entered Emily E. Flinn Home September 1 from Acton, Indiana. Age 83.

August first it is hoped to take in a second and larger group from outside localities.—*China News Letter.*

### Church and School Working Together

The Academy has been in session for a month and everything is falling into line splendidly. The senior Bible class of our church was organized with twenty-one students.

September is a special "Go to Church" month and every member was canvassed to sign a pledge signifying his intention to attend the morning service during that month. Since the beginning of school the Intermediate Christian Endeavor Society has been reorganizing with a membership of thirty-five. A new group of Juniors, calling themselves "Little Volunteers" has been meeting for four weeks and now numbers thirty members.

MRS. R. B. HURT.

*Livingston, Tennessee.*

### Fostering International Interracial Relations

Recently a World Friendship service was held at our Japanese church here, at which the gifts we had made and bought were dedicated to our friends in Mexico. Both the Mexican and American flags were used. A missionary play *Color Blind*, based on the picture which hangs in our worship room, "The Hope of the World" (by Copping) was given. This was directed by one of our college girls. A small stage was erected and the decorating committee brought flowers and plants. A picnic in Riverside Park followed this service.

MARY ELIZABETH FULLER.

*San Bernardino, California.*



### Play-Acting In Luchowfu

Last week we had an enthusiastic meeting of our mothers' club here at the hospital chapel. The members turned out very well and we had invited some of the women patients who were well enough to enjoy it. The walls were covered with hygiene posters, many of which teach the lesson better than the spoken word. The main feature of the meeting was a talk by our new Dr. Lee about typhoid and cholera. He ended by urging the mothers to have themselves and children inoculated. It is a new idea in Luchowfu and will take education. Everyone knows about smallpox vaccination and we do thousands of cases every spring.

Another feature of our meeting was a health play by the nurses. Dr. Corpron and Dr. Lee thought up the plot and helped direct it. Our nurses are clever at acting and can get up a play with one hour's practice. It showed a mother with three children—two of whom got very sick with cholera. The other who had been at school and had had hygiene lessons had been inoculated and did not get sick. A funny servant furnished the comedy. The girl who took off Dr. Djen (big glasses, tiny mustache, hat, white coat, stethoscope, etc.), was a good actress and got her message across. Such a play makes more effect on ordinary folks than any amount of oratory.

GRACE S. CORPRON.

*Luchowfu, China.*

### Girl From Home Takes Nurse's Training

Freda, one of our girls here in Colorado Christian Home, is taking nurse's training in the Presbyterian Hospital and seems quite contented. We had a farewell party for her at Echo Lake on Mount Evans.

MRS. F. W. HENRY.

*Denver, Colorado.*

### Union Services At Boulder City

I succeeded in getting the three other churches here to unite in union Sunday evening services during the summer on the lawn of the Administration Buildings. Each church took its turn and I made the assignments and looked after the details. The Roman Catholic priest came to the services after his own service, which he

made shorter in order to be present, and delivered one of the sermons, but took no other responsibility. The Episcopalians and Latter Day Saints took entire charge of the programs for which they were responsible. The attendance as well as the interest increased from week to week.

THOMAS E. STEVENSON.

*Boulder City, Nevada.*

### Young People Active in Montrose

The senior class of our church school at Montrose, Colorado, was extremely active in looking forward to conference week on Grand Mesa, where we combined with the Presbyterians and Congregationalists. They built up a scholarship fund of about \$30 with which to help defray the expenses of several faithful workers out of this class. We are proud of the youth section of our church. Our audience on Sunday morning is made up of a larger group of young people than adults.

E. LEE NEAL.

*Montrose, Colorado.*

### Hopeful Outlook In French Field

Recently there have been five additions at Mamou and eleven at Highmount. We are now having regular services at Mamou, Swallow, Kinder, Highmount, Community Chapel, Big Lake, Prien Lake and Dry Branch. Our total additions have reached 215 since we came two years ago. We had seventy-five young people in the Christian Endeavor meeting at Community Chapel last Sunday, most of them French. It makes us hopeful when we hear these young folks express their views.

W. N. ARMSTRONG.

*Lake Charles, Louisiana.*

### A Busy Mother

My share of school work here includes some French, arithmetic and one Bible class per week, all for the 45 practice teachers. Then I supervise the afternoon session of one section of the boys' school, conduct meetings for the girls during the time when the women have their weekly prayer meeting, and lend a hand at Bible school on Sunday morning. Many tasks await my pen and typewriter at home, as I am still chairman of the mission committee on language and literature, and

have to get out questions for language examinations for new missionaries, and review manuscripts that are presented to the committee. Then there are the Bible school lessons to be outlined and prepared with a brief digest or application of the text, ready for publication in our quarterly journal. Now I am asked to edit the Moneika share of contributions to offer to the editor-in-chief of that journal. Today I've been distributing the latest issue to the local subscribers and I have to hunt up folks who will be kind enough to take the papers to subscribers in the villages. Government postal service is limited to posts along the rivers or on traveled roads where white people live.

In two weeks we shall have an ingathering of the outstation teachers, and then I shall be busier than ever. I shall have to teach in the school and hold baby clinics for their babies, in addition to my weekly well-baby clinic here. Preparing lessons for my present classes and for those teachers means a lot of work. I get my recreation by visiting sick folks in the village, or the babies that show need of care or extra food when I survey them at the baby clinic.

WILHELMA JAGGARD.

*Moneika, Africa.*

### Young People's Conference in China

The fourth young people's conference of the China Mission of the Disciples of Christ was held in Nanking at the Christian Girls' School. There were sixty-six delegates representing all of our stations. Drum Tower carried off the banner for the largest delegation, with seventeen young people. There were thirty-six boys and thirty girls, of whom twenty-six were enrolled for just first year, eighteen for second, twelve for third class. Luchowfu, Drum Tower, South Gate and Wuhu were all represented among the graduates of whom there were ten. On the last evening of the conference a short pageant was given, *The Challenge of the Cross* and a candlelighting service. Then when all candles were lighted the whole conference, singing "He Leadeth Me" marched out of the chapel to the campus and there formed the beautiful friendship circle.

### Hidden Answers

1. Who is the president of the International Convention for 1933-1934?
2. What question is asked of millions of mothers?
3. Who writes the sermon this month?
4. Who is Dr. Wu?
5. How did one conference-ite use his knowledge?
6. What project is Des Moines featuring?
7. What will be the new alignment in the United Society?
8. What does Carlton Beals say about the Cuban situation?



The Pennsylvania women's board met the day before the national convention began

# Courses for Study on "Christ and the Modern World"

## For Adults

### Foreign Missions

*The Never Failing Light*, by James H. Franklin, foreign secretary, American Baptist Foreign Missions Society; author of *Ministers of Mercy*.

Dr. Franklin out of his wide experience in many countries and his intimate knowledge of international Christian movements has shown in this book the power of the everlasting gospel to meet the problems of an ever-changing world. Study groups and general readers will find in this book a rewarding discussion of present-day questions pressing upon the Christian agencies of every land. Cloth, \$1.00; paper, 60 cents.

*Leader's Manual*, by T. H. P. Sailer, to accompany *The Never Failing Light*, 25 cents.

### Home Missions

*The Christian Mission in America*, by Hugh T. Kerr, minister of Shadyside Presbyterian Church, Pittsburgh; author of *Old Things and New*, *Bible Masterpieces*, etc.

A vigorous handling of the great issues facing the Christian forces of the nation. Shows through an abundance of thrilling illustrations how the gospel has transformed lives and renewed society wherever it has gone. Challenges the churches to undertake with deeper devotion and united strength the Christian mission in America. Cloth, \$1.00; paper, 60 cents.

*Leader's Manual*, by James F. Riggs, to accompany *The Christian Mission in America*, 15 cents.

*Christianity and Industry in America*, by Alva W. Taylor, professor of Social Ethics, Vanderbilt University.

A timely discussion of some of the most vital issues before the church in its relation to industrial conditions, showing their tremendous importance and indicating their significance for the home mission enterprise. Cloth, \$1.00; paper, 60 cents.

### General

*The Leadership of Adult Mission Study Groups*, by T. H. P. Sailer, honorary secretary, Missionary Education Movement, author of *The Moslem Faces the Future*, *The Mission Study Class Manual*, etc.

A concise and practical manual on why and how adults should study missions, giving suggestions adapted to adults of several different types. Paper, 25 cents.

## For Young People

This year's books for young people and seniors are not divided according to home missions and foreign missions; both discuss topics relating to the Christian enterprise around the world.

*Builders of a New World*, by Robert Merrill Bartlett, author of *The Great Empire of Silence*, *Christian Conquests*, etc.

A striking book on the general theme of the year developed principally through studies of great personalities both in America and in other nations. Cloth, \$1.00; paper, 60 cents.

*Leader's Manual for Builders of a New World*, by R. M. Bartlett, price 15 cents.

*So This Is Missions*, by Harry Thomas Stock, young people's secretary, Congregational Education Society.

A six-session course on the general subject of present-day missions, furnishing discussion topics and source material. Paper, 35 cents.

## For Seniors

*Today's Youth and Tomorrow's World*, by Stanley High, minister, journalist, radio preacher, author of *A Waking World*, etc.

A book of great interest for reading and study that will be appreciated by adults as well as by

seniors. In a very concrete and interesting way the author leads us to a vital consideration of the many subjects connected with the general theme. The book reflects the discussions on these subjects which the author held with a group of high school students in his own church. Cloth, \$1.00; paper, 60 cents.

*Leader's Manual for Today's Youth and Tomorrow's World*, by John Irwin, 25 cents.

## For Intermediates

### Foreign Missions

*How Far to the Nearest Doctor?* Stories of medical missions around the world, by Edward M. Dodd, M.D., medical director, Board of Foreign Missions, Presbyterian Church in the U. S. A.

A reading book of stories from the work of medical missions telling of the work of Christian doctors, the training of national physicians and nurses, and the work of preventive medicine and research. Full of interest and inspiration. Cloth, \$1.00; paper, 75 cents.

*Christianity and the Health of the World*, by Alfred Dixon Heininger, formerly a missionary in China; author of *Youth and Revolution in China*.

A course for leaders of intermediate groups. 35 cents.

### Home Missions

Three books from previous years are recommended: *Pioneers of Goodwill*, by Harold B. Hunting; *Good News Across the Continent*, by Mary Jenness, and *Meet Your United States*, by Mary Jenness.

## For Juniors

### Foreign Missions

*In the African Bush*, by Jewel Huelster Schwab, missionary in Africa.

A Friendship Press text giving stories, background material and practical plans for class sessions, worship services and various activities. Cloth, \$1.00; paper, 75 cents.

*If I Lived in Africa*, by Cicely Hooper, missionary in Africa.

An interesting little book of sixty-four pages describing manners and customs, home life, foodstuffs, animals, schools and other features of African life. Imported from England. Paper, 40 cents.

### Home Missions

*Young America Makes Friends*, by Mary Alice Jones, director of children's work, International Council of Religious Education, and Rebecca Caudill, junior specialist and author.

A Friendship Press text dealing with the problems of Christian living common to junior boys and girls such as going to schools, keeping well and happy, being good citizens, earning and spending money. Offers guidance in understanding the experience of such other groups as migrants, mountaineers, Negroes, Alaskans, and new Americans. Boards, \$1.00; paper, 75 cents.

## For Primary Children

### Foreign Missions

*The Call Drum* (Teachers' Edition), by Mary Entwistle, author of *Children of the Chief*, etc., and Elizabeth Harris, associate professor of Elementary Religious Education, Boston University School of Religious Education and Social Service.

A Friendship Press text giving stories, lesson plans, and definite suggestions for worship services and activities. Boards, \$1.00; paper, 75 cents.

### Home Missions

*Child Neighbors in America*, by Elsie G. Rodgers, author and primary specialist, and Dorothy F. McConnell, author of *Uncle Sam's Family*, etc.

A Friendship Press text containing stories from various home mission fields together with source ma-

terial, and suggested plans for teaching which are very practical and helpful. Boards, \$1.00; paper, 75 cents.

## Supplemental Material

### Foreign Missions

*Picture Map of Africa*, 30 x 50 inches to be completed by pupil. 50 cents.

*Directions for Making an African Village*. A cut-out to be constructed by the pupils. 25 cents.

*Boys and Girls of Africa*. A packet of six sheets of interesting African pictures to be colored with crayons or paints. 15 cents.

*Africa Picture Stories*. Six large pictures with a pamphlet giving a story to tell about each. 50 cents.

*Loose-Leaf Series. No. 1: Africa*. A packet punched to fit a loose-leaf binder, containing background material such as folklore, music, arts and crafts, games, etc., for the use of teachers. 25 cents.

*Africa Picture Sheet*. A folder of pictures to be used in making posters and notebooks and for classroom use. 25 cents.

*Across Africa With Livingstone*. A game for juniors and intermediates. Played like parcheesi. Traces the journeys of Livingstone. Imported from England. 60 cents.

*An African Picture Game*. For very small children. A picture with cut-out figures to be inserted at appropriate places as the parent or teacher tells the story of the picture. Imported from England. 20 cents.

### Home Missions

*Friendship Paper Dolls—United States*. A sheet of four colored dolls each with change of costume, representing four racial groups found in America: Italian, Chinese, Mexican, Negro. 25 cents.

*Picture Map of the United States*. 30 x 50 inches, to be completed by the pupils. A new addition to this very popular series. 50 cents.

*American Neighbors Picture Sheet*. Twelve pages of interesting pictures for use with the primary and junior courses. 25 cents.

*Picture Stories*. Sets of six or more pictures accompanied by a pamphlet providing a story to tell about each picture. Three sets now in print are available for use with this year's course for primary and junior pupils. These are: *Little Neighbors*; *Playing Together* and *Young Americans*. 50 cents each title.

## Reading Books

Books for all ages are listed on the new *Reading List* which is available upon request.

## References on Our Own Work

Biography Set—1933-34 .....	\$ .25
Survey of Service .....	1.50
Annual Report and Year Book for 1933 .....	1.00
Program Guide and packet of leaflets for the Woman's Missionary Society for 1933-34 ..	.75
(Program Guide—5 cents)	
Program Guide and packet of leaflets for the Circle 1933-34 .....	.75
(Program Guide—5 cents each)	
Program Guide and packet of leaflets for the Senior Triangle for 1933-34 .....	.75
<i>Pioneering With Jesus on World Trails</i> (Intermediate) .....	.50
<i>New Friends in America</i> (Intermediate) .....	.50
<i>Junior World</i> (King's Builders Section in first of the month copy) (Juniors) year .....	.75
WORLD CALL—(Until December, 1933) year .....	1.00



# Helps for Leaders of Junior Groups

**B**OYS and girls are already looking forward to Thanksgiving and the activities of home and school in connection with it. Now is the time to plan the activities of the church school and its related groups. The Junior boys and girls are still studying our church in its work in the United States. You may wish to connect the study with some service activity at Thanksgiving time. The whole church school is interested in the Thanksgiving offering for religious education. You will want to emphasize that. Your boys and girls should be having the stories, articles, pictures and suggestions for study which come in the King's Builders Section of "Junior World" the first of each month. We have given here, on the next page, additional suggestions for use by you as adult leader of these boys' and girls' groups. But they are not sufficient without the "Junior World." That is the foundation. These pages merely help you to make better use of it.

—Grace W. McGavran.

## The Children's Special

**T**HE Children's Special this six months is one on home missions. It has not been often that we have had material on our own home missions work, and this packet, which comes to you free upon request, (although ten cents to cover postage and handling would be gratefully accepted) has materials which will help you make the home missions work of our church vivid to your children.

The packet contains a couple of dramatizations; some stories; some facts about our work; suggestions for some map work of various kinds; and so forth. Send for it if you have a Primary or Junior group.

## Thanksgiving for Religious Education

The Thanksgiving offering in the Sunday school is for Religious Education, the foundation of our training program for Christian living. It may seem to be a far-off and vague thing for children. Every Primary and every Junior teacher or leader should have access to the little pamphlet, *Jesus the Friend of Everyone*, *Thanksgiving, 1933*, which interprets for children the meaning of this offering.

Every boy and girl in our Sunday schools will appreciate what it means to have better Sunday schools; better teaching; better quarterlies; more Sunday schools; more boys and girls having a chance for Christian training; etc. They will want to have a real share in the offering. But we do not feel that offerings without some idea of what they are used for and where they fit into the great work of the church at home and abroad are very valuable in the stewardship training of the child. Someone in your church has that pamphlet. Secure it. Plan to use it. If you do not find a copy write for an extra one. A postcard will bring it to you. Then file it so that you can use it again later, or adapt it, or use it in connection with the new materials which come to you from time to time.

Religious education is dependent upon the Thanksgiving offering for much of its work. In these difficult days we feel that intelligent giving from our children will mean much to them as well as to the cause they serve.

## Junior World

Once again a word about *Junior World*. It is the only place in which our Juniors

may find stories, information, suggestions for study, and pictures directly connected with the work our church is doing around the world through the United Christian Missionary Society. There have been many new subscriptions during the year. But there have been also, some groups which have felt they could get along without their paper. We hope that now, with the nation looking forward, that one of the first steps you will take in your children's work is to see that every Junior boy and girl receives *Junior World*, and pays especial attention to the King's Builders section in the first-of-the-month issue. This is not a matter for just the Sunday school to be interested in. The missionary women of the church, the leaders of the mission band or Christian Endeavor, all are concerned. Combined together, all those who are interested in the Christian education of their boys and girls may try to secure as close an approach to the ideal of every boy and girl receiving *Junior World* as is possible.

There are some substitutes which may be arranged till you can attain the ideal. If every child cannot have it, have a number of copies which are issued library fashion. Some mothers may be willing to subscribe for individual children and these may be willing to loan to others. The children in the Mission Band or Christian Endeavor may each have them.

The important thing is that as many Junior boys and girls as possible in your church read regularly the missionary stories and articles in the *Junior World*, King's Builders section.

## Program Helps for Junior Leaders

### November 12—The Miseries of War and the Blessings of Peace (Armistice Day)

The material for the November 5 meeting was published in the *WORLD CALL* for October and the *Junior World* for October 1.

This meeting is one which must be handled carefully or its purpose may be lost sight of and it may become a mere rehearsing of prejudices. The adult leader will need to remember that the World War was fought and finished long before these children in the group were born. Why drag the prejudices of that war into the picture? The various troubles about

the world since then are much more real and much more alive. The fact that we observe Armistice Day is the historical connection for the group rather than a starting point for discussion.

However, the leader will find that facts on the World War are more easily obtained than for some others. Miss Adams has used some of these. She then proceeds with basic principles rather than the historical angle.

None of this group will yet have had the Junior lessons on World Peace. The task of your Junior who is to lead will be to lead the group to a firmer conviction of the uselessness of war as a means of settling anything and of the wisdom of settling things in other ways.

The newer hymnals have hymns on peace. Almost any library will be able to supply poems on peace. An interested librarian will find them for you in current magazines of the past five years if she does not have the more recent anthologies.

It will be better for children to do something about a question like this than just to talk about it. If you will refer back to this page in last month's *WORLD CALL* you will find some very practical projects in promoting world friendship which are available. You might take part of the session to discuss what your children as a group will do. Present the possibilities as given there, talk over what the group would like to do, and plan to do it.

### November 19—Friends Among Our American Negroes

This is the fifth of our home missions studies for boys and girls. It has been placed late in the month so that the Armistice Day program might have a correct setting.

The map should be brought up to date. The places where we have schools for our American Negroes should be marked. Some information may be given in the way of reports.

You will find definite suggestions for handling this meeting in the pages for your boy or girl leader in *Junior World*. Consider these as you plan to help your child leader plan his meeting.

The stories and pictures in *Junior World* should be read by each child in preparation for the meeting and discussion. If they do not have copies, decide on how much of the story and information material you will have presented in the ses-

sion. There is not much use of discussion unless the mind of the child has information which will set him thinking accurately and in the right direction.

You may wish to use some of the suggestions for service activities in the Children's Special Home Missions Packet at this time. Our libraries in our Negro schools need children's books badly. Readers which can be used for supplementary reading, and for the children to take home with them as library books would be well worth sending.

If you have the Children's Home Missions Special Packet, you might discuss with the children at this meeting whether they would like to put on the Animated Map dramatization at their next meeting—that is, in early December. If so, it can become a feature of that meeting, and it will serve to draw together the threads of all these five meetings into one.

Do not forget the missionary poems which have come out from time to time in *Junior World*. Use them, and others you may have, as special features of your programs. Take time to learn new missionary hymns. Once again we urge the use of *Junior Hymns and Songs* or some other new Junior hymnal even if you can have only two copies, one for you and one for the leader. Children will memorize words and sing quite readily without music.

### November 26—Gratitude and Praise (Thanksgiving)

This meeting precedes Thanksgiving. The group will be interested in two things—their Thanksgiving offering and their Thanksgiving baskets. It is well for the Junior Christian Endeavor to cooperate in this matter with the Junior Department. If the enterprises can be carried out as one, with the Endeavor taking the time to do some of the things which cannot be done in the Sunday school hour, and giving opportunity for those who do not attend the Sunday school, if there be any such, to have a share in what the *Juniors* as a whole are doing, a sense of unity is created which is worth a great deal. This meeting may be brief, with a work period for decorating baskets, making favors to go with the baskets, etc.

The meeting may follow rather closely the lines suggested in *Junior World*. Local conditions will help to determine the activity which is the accompanying feature.

### December 3—The Spirit of Christmas

The Christmas activities of the group need to be planned in the church with special care. It is so easy to duplicate stories and activities. Everyone concerned with this age child in the church should get together and discuss what the church is going to have Christmas mean in the life of its children this year, before this first Sunday in December. That will affect your program.

There are several questions which enter

in. The Christmas offering—and the stories and worship in connection with it. The Christmas services and the preparation for them, as well as their content. A possible Christmas party for the children, its purpose and scope. The service and other activities in which the church will expect them to engage—what is their relationship to each other?

The Junior endeavor may undertake several emphases. There is possible an exchange between departments—they may give a party for the Primary children. This should take the place of any Primary party usually given by the department. The idea is to cooperate, not to duplicate. Planning for such a party and preparing for it would have a place in your session.

There is possible a service activity in the matter of mending toys, books and clothes for distribution through the Salvation Army or the church committee. This would require a week-day meeting.

There is possible the learning of Christmas music which is needed in various programs and services. This may be linked up with carol singing for sick and shut-ins if it can be arranged.

The programs give ample material for discussion and consideration of what Christmas means. They can be followed through very easily. But their illustrative content must be linked up with what *your* group is planning to do about it all, if it is to be effective.

### Creative Work—Dramatizations

IT IS impossible," said Miss Jones very flatly, "to get them to study their lesson. They just don't care about it and don't want to learn it."

"What are they studying?" inquired the visitor interestedly.

"The Story of the Hebrews" was the answer. "But they shove and push and quarrel and will talk of nothing but the latest movie and the baseball games."

The visitor looked thoughtful. "It rather sounds as if something will have to be done. Part of the problem seems to be that they aren't interested in working and part that they don't have any idea of how to go about working and studying together in a class. Right?" She smiled at the discouraged Miss Jones.

Miss Jones thought it over for a minute. "Yes, that's right! But I don't know what I can do about it."

"Several things might work," said the cheerful visitor. "Let's try one and then later we can try another. You are going to learn every way there is of being the best teacher in the state before I get through with you. And the reason that I'm suggesting this way is that I saw your very worst pupil staging a movie in his back yard yesterday."

"But that's just what I was saying," cried Miss Jones. "All they are interested in is just that—movies!"

"Listen a minute," advised the visitor repressing a smile. "They were putting on a movie and fifteen children were hard at work on it, as busy and enthusiastic as could be. If they can work together in Jack's back yard, why not here?"

Miss Jones' answer came quickly, "But it's because they wanted to do it!"

"Well?"

No answer.

"If we can have them doing something in the realm of that which develops their Christian life which they *want* to do as badly as they *want* to do that, isn't half our problem solved? Let's see how it would work.

Miss Jones looked doubtful. "Let's see what we can do along that line."

"I don't have any books of Bible plays," said Miss Jones, still dubious but weakening.

"My dear, did Jack's crowd have any book with the movie they were giving?"

"Why, no, I don't suppose so. I believe they make them up."

"That's what they'll do here. We'll have them work out their play and put it on."

"But they are supposed to be learning the Story of the Hebrew people!"

"By the time Jack and the rest have worked out a play on the main episodes of that 'story' and had a herald tell what happened in between with a committee to work up the herald's speeches, they'll *know* the story pretty well—and remember it too."

Miss Jones began to see. "I suppose so. Oh, it would be such a relief. And we could talk about the characters and how they would act and dress and talk!"

The visitor interrupted, "And of whether their actions were right or wrong and what we would do where similar situations arise in our own lives."

Suddenly Miss Jones' smile faded. "Suppose they don't work happily together?"

"Isn't the church school the place to learn to *act* like Christian boys and girls? Why just talk about it? If there is difficulty you have a case of 'what to do' to talk about that must have a practical and not just a pious theoretical outcome. Don't have to decide what he and Dick are going to do about it, not what they *would* do about it, *if*. . . ."

Miss Jones' smile was uppermost again. "I see. We'll use a way of teaching that will let them use their ability to create plays. And when a problem of Christian behavior comes up in carrying out the way of teaching, we'll use it as another way of teaching."

"That's the idea!" said the visitor. "We shall use new ways because they reach farther into real life and give us bigger results. Now the biggest job is ahead of us. How are you going about having the children dramatize?"

Miss Jones laughed. "You'd better tell me," she admitted.



## Live and Help Live

(Continued from page 10.)

higher than live and kill. It is an economic and spiritual doctrine as far beyond the system of the cave men. Live and help live, ah, that is an attitude higher than which we know no other. There may be some finer philosophy of human relationships, but we cannot yet conceive it. That is as far as Jesus went; and certainly it is as far as our frail minds can go. Edwin Markham says:

"Live and let live!" was the call of the Old—  
The call of the world when the world was cold—  
The call of men when they pulled apart—  
The call of the race with a chill on the heart.  
But "Live and help live!" is the cry of the New—  
The cry of the world with the Dream shining through—  
The cry of the Brother World rising to birth—  
The cry of the Christ for a Comrade-like earth.

Live! That is the very first requisite. Unless we live ourselves, we cannot well help others to live. Jesus came that we might have life, full and abundant life. To live is not merely to vegetate, to eat and drink and sleep and work and rear families and hand on the species. To live is something far finer than any or all of these. To live is to rise above the material, or what we call the material, into the spirit and the spirit world. It is to set free the inner life that it may range and mount and climb. There is a world of people who are simply living as turnips live, or cabbages. Jesus did not come that we might have that kind of life. He came to unloose our spirits, to teach us how to shake off limitations, inhibitions, old, cruel and confining conventions, customs, superstitions. He found men staggering under a load of law that neither they nor their fathers could bear. He broke these laws himself and he taught others to break them. With a great big fine and free joyousness he broke the most cherished conventions of his age; and judged by the standards of his time, he was highly immoral and even immoral. If he came here today he would startle us just as much by shattering our outgrown rules, regulations and conventions. There is scarcely a church in this city that would stand for his presence, his actions and his utterances. They would all throw up their hands and say, "Whoever heard of doing things that way? Why he'll ruin all our young folks; he'll break down all our safeguards; why, he's not even moral." That's what they said about Socrates, you remember. He was put to death on the charge of corrupting the young.

We are afraid to live, for fear some-

body will disapprove. We are afraid to be ourselves, we are all the time trying to be what somebody else, mothers, fathers, church boards, ladies' aid societies, or the particular little four-hundred that we belong to, think we ought to be. Now, I am not advocating rebellion against fathers and mothers. They are the best friends we'll ever have on this poor old earth and we ought to honor them and revere them; but they have no right to make slaves of us and dwarfs of us; and if they are real fathers and mothers they will not cripple us or impose their lives upon ours. I have known fathers and mothers, however, who have cribbed, cabined, and confined their children's lives so as to twist them awry and make them grow crooked. "Honor thy father and mother," is in such instances a commandment more honored in the breach than in the observance. I do not hesitate to advise young people so circumstanced quietly and calmly to go ahead and live their own lives. That little flapper in San Francisco, who shot her mother was a little she-devil; but somebody is responsible for her being a she-devil. I don't know who. Whether her parents, or the society in which she lived, or the teachers she had—be assured that somebody else shares with her the responsibility for her twisted and perverted nature, and for her unspeakable crime.

Neither am I advocating utter indifference to the judgment of the community in which we live or the social order of which we are a part. Society has been experimenting a long time to get up to the fine rarefied atmosphere on the mountain-top where Jesus stands. If, then, after mature reflection, and after consultation with those who are older, and let us be very sure, wiser than ourselves, we any of us find that the conventionalities and the restrictions, and the customs, and the public opinion, by which we are surrounded is holding us down, then let us dare to live. David Thoreau dared to live. Walt Whitman dared. Joaquin Miller dared. A whole host of free spirits have dared to live. So let us first of all turn loose and live; but let us be sure that we live as high up as we can.

After all, sin is the transgression of the law of God, which is the law of growth. In other words boiled down, sin is failure to grow. If you are living you are growing. If you are living it is possible for you to say, "Every day in every way I am getting bigger and bigger." Of course that does not mean physically. Beyond a certain age we can't do that with safety. But it means in mind, in heart, in aspiration and in achievement. We are getting bigger and bigger. If we are thus growing we may be very sure that we are helping others round about us to live. Not only do we live ourselves, but we help live.

Live and help live. Ah, that is what we are in this old world for. Nor is it always the healthy, the happy and the

prosperous who are most serviceable to their fellow-men. Indeed I sometimes think it is the poor and the unfortunate who know best how to help one another. In downtown New York, where once old Peter Stuyvesant's garden bloomed, stands the quaint old church of St. Mark's in the Bowery. In one corner of the garden of that old church I saw Attilio Piccirilli's lovely statue called "The Pariah." It is the figure of a man bowed in sorrow, loneliness, longing, yet a-thrill with the strength and power of a noble soul. Cast out, rejected, like one who had trodden the wine press alone, he is still unconquered and unconquerable. "Yes, I think it is good work, my best," said the artist, quietly. "I wanted it here among the lonesome people. When it was put here, I stood with the others looking through the railing and wondered if they felt as I felt and saw what I saw. Drawn to the lonely man by love and pity, they pressed closer and tossed pennies at his feet; some of them let the tears roll down their cheeks. Then I knew my work was well done. I had put my best into it, and the best had come back to me." "How long did it take to make him?" asked a reverent student. "Forty years of living," replied the artist. "Forty years of living, and working and aching. After that a little chiseling in the marble."

Yes, that is it. Years and decades of living, toiling, sorrowing, aching. That is what He endured who was despised and rejected of men and yet who lived so royally, with such abandon and such a freedom, as belongs only to high genius and to limitless power of soul. He, too, was a pariah, deserted of all. But how the millions have since gathered round him, tossing pennies and prayers at his feet, weeping at what they know to be his fellowship in their suffering, his sympathy with their loneliness and sorrow. Even yet we can live and kill and maybe escape the clutches of the law; or we can do a little bit better, we can live and let live with a cold indifference and aloofness to all the rest of the world but ourselves; but better yet we can live and help live. we can drink the cup of experience to its very dregs, the sweet along with the bitter; and we can give to those who come by, a cup of mutual helpfulness in His name and speed them on their way.

To live with all our might, with all the freedom and the aspiration and the achievement of which we are capable, but never to live for ourselves alone; to keep eyes open for those about us who may be having a hard time of it, pulling through the mud and over the stones, to be forever reaching out a hand or a word or a sympathetic and encouraging smile, even; to suffer and keep still about it; to be lonely, misunderstood, rejected and deserted by those who have not eyes to see and yet never to be cast down or conquered—this, I think is what Jesus means when he says, "I came that they might have life."



# The First Three Months

## Increased

This list is composed of the churches whose total offerings for general fund to the United Christian Missionary Society (from the Church, the Sunday School, Christian Endeavor, and Missionary Organizations) for July, August and September *exceeded* last year's total for the same period.

## ALABAMA

Athens  
Auburn  
Demopolis  
Fairhope  
Florence—Central  
Gadsden  
Jasper—First  
Lanett—Central Church of Christ  
Mobile—First  
Roanoke  
Selma—First  
Shady Grove—Opelika  
Tuscaloosa—First

## ARIZONA

Douglas—First  
Florence  
Mesa—First  
Phoenix—Capitol  
Tolleson

## ARKANSAS

Arkansas City  
Blytheville  
Eldorado—First  
Fayetteville—First  
Fort Smith—First  
Helena—First  
Hope—First  
Hot Springs—First  
Jonesboro—First  
Little Rock—Pulaski Heights  
Marianna—First  
Newport  
North Little Rock  
Paragould  
Russellville  
Searcy

## CALIFORNIA—NORTH

Alameda—First  
Berkeley—Japanese Federated  
Chico—First  
Christian Colony—Acampo  
Concord  
Dinuba—First  
Eureka—First  
Lodi  
Madera  
Modesto  
Oakland—First  
Red Bluff—First  
Sacramento—Curtis Oak  
Sacramento—First  
San Francisco—First  
Sanger  
Santa Clara (W. M. S.)  
Selma—First  
Tulare  
Turlock  
Visalia (Independent Group)  
Willows

## CALIFORNIA—SOUTH

Alhambra  
Arlington  
Bakersfield  
Bell—Randolph Street  
Bellflower—First  
Brea—Central  
Burbank  
Corona—First  
Covina—First  
El Monte  
Escondido  
Glendale—Central  
Glendora—First  
Holtville—First  
Inglewood—First  
Long Beach—North  
Los Angeles—Arlington Avenue  
Los Angeles—Beverly  
Los Angeles—Community  
Los Angeles—Cypress Park  
Los Angeles—Eagle Rock  
Los Angeles—Figueroa Blvd.  
Los Angeles—Filipino  
Los Angeles—First  
Los Angeles—Lincoln Heights  
Los Angeles—Magnolia Avenue  
Los Angeles—North Vermont  
Los Angeles—Vermont Square  
Monrovia  
North Hollywood—First  
Ocean Park  
Ocean Side  
Orange—First  
Paso Robles  
Pomona—First  
Redlands—State Street  
Redondo Beach—First  
Rialto  
San Bernardino—Japanese  
San Diego—East Side  
San Luis Obispo  
Santa Barbara—First  
Santa Monica—First  
Santa Paula  
South Pasadena  
Taft—First  
Torrance  
Van Nuys—Central  
Ventura  
Wilmington—First

## CANADA

*Alberta*  
Erskine  
Ponoka (B.S. only)  
*Manitoba*  
Portage La Prairie  
Winnipeg—St. James  
*New Brunswick*  
St. John—Douglas Avenue

## Nova Scotia

Westport

## Ontario

Aylmer  
Guelph  
London  
Ridgetown  
Rodney  
St. Thomas—Princess Avenue  
Windsor

## Prince Edward Island

Charlottetown—Central  
Summerside

## COLORADO

Burlington  
Canon City—First  
Clifton  
Colorado Springs—West Pike's Peak  
Denver—Central  
Edgewater  
Fort Morgan  
Frederick  
Greeley—First  
Holyoke  
Lamar—First  
Las Animas  
Monte Vista—First  
Montrose—First  
Palisades  
Parshall  
Pueblo—Broadway  
Sterling  
Swink—First  
Trinidad—First

## CONNECTICUT

Danbury—Liberty Street

## DISTRICT OF COLUMBIA

Washington—Columbia Heights  
Washington—15th Street  
Washington—H Street  
Washington—National City  
Washington—Ninth Street  
Washington—Parkview  
Washington—Strauss Memorial  
Washington—Takoma Park  
Suitland—Anacostia—Maryland  
Capitol Heights Maryland  
Cheverly—Landover Maryland  
Alexandria Va.—First  
Ballston Va.  
Clarendon Va.—Virginia Avenue

## FLORIDA

Bartow  
Daytona Beach  
Fort Lauderdale—Croissant Park  
Jacksonville—Central  
Lynwood—Community  
Lakeland—First  
McIntosh—First



# WORLD CALL

Miami—First  
Pensacola—First  
St. Petersburg—First  
Sanford—First  
Sebring  
South Jacksonville—South Side  
Tampa—First  
Tampa—Northside

## GEORGIA

Atlanta—First  
Atlanta—Peachtree  
Atlanta—West End  
Augusta—Central  
Brooklet  
Brunswick  
College Park  
Corinth—Girard  
Dublin—First  
Fitzgerald—Central  
Griffin—First  
Guyton  
Jefferson  
Macon—First  
Poplar Springs—Deepstep  
Rockyford  
Sandersville  
Williamson  
Wrightsville

## IDAHO—NORTH

Genesee  
Lewiston

## IDAHO—SOUTH

Caldwell—First  
Gooding—First  
Kimberly  
Meridian—Church of Christ  
Pocatello—Church of Christ  
Rupert  
Weiser—Church of Christ

## ILLINOIS

Abingdon  
Antioch—Decatur  
Arcola  
Armington  
Ash Grove—Windsor  
Assumption  
Bader  
Benton—First  
Blandinsville—First  
Bloomington—Centennial  
Bloomington—Second  
Blue Mound  
Bridgeport  
Broadwell  
Camargo  
Cameron  
Carbondale—First  
Casey  
Chicago—Englewood  
Chicago Heights  
Christopher—First  
Clinton—First  
Coldbrook—Monmouth  
Colfax  
Cooperstown  
Danville—Fourth  
Danville—South Side  
Denver  
Duquoin—First  
East Moline  
Effingham  
Elkhart

El Paso  
Eminence—Atlanta  
Enfield  
Eureka  
Fisher  
Flora—First  
Four Mile Prairie—Brownstown  
Gibson City  
Gillespie  
Hamilton  
Harrisburg  
Harvey—First  
Havana—Central  
Hazel Dell—Mt. Sterling  
Henry  
Heyworth  
Hindsboro  
Ipava  
Kankakee—Central  
Lanark  
Lawrenceville  
Leroy  
Liberty  
Lincoln  
Mackinaw  
Macomb  
Marine  
Minier  
Moline  
Monticello  
Mount Morris  
Mount Pulaski  
Murphysboro  
Oblong—First  
Palestine—First  
Palmyra  
Park Ridge—Community  
Payson  
Peoria—Glen Oak  
Peoria—Howett Street  
Peoria—West Bluff  
Pine Creek—Polo  
Pleasant Ridge—Lawrenceville  
Rock Island—Memorial  
Rushville—First  
Rutland  
St. Elmo  
St. Francesville  
St. Joseph  
Sandoval  
Scottville  
Smyser—Gays  
Stanford—First  
Sterling  
Sullivan—First  
Virginia  
Washington  
Waukegan—Chapel Street  
West Twin Grove—Bloomington  
Williamsville

## INDIANA

Advance—North  
Alexandria—First  
Anderson—First  
Andrews  
Angola—First  
Auburn  
Banquo—La Fontaine  
Bargersville—First  
Bentonville  
Busseron—Oaktown  
Charlestown  
Clear Creek—Monroe  
Clermont  
Coatesville

Colfax  
Connersville—Central  
Crawfordsville  
Dora—Wabash  
Elkhart—Central  
Elwood—East Main  
Fairmount  
Flatrock  
Fort Wayne—First  
Freelandville  
Galena—La Porte  
Gas City  
Gosport  
Greenfield  
Greenwood  
Griffin  
Heltonville  
Hillsboro  
Indianapolis—Downey Avenue  
Indianapolis—Eighth  
Indianapolis—Fairfax  
Indianapolis—Linwood  
Indianapolis—Olive Branch  
Jasonville—Lawton Street  
Jeffersonville—Howard Park  
Jones Chapel—Swayzee  
Kennard  
Kirklin  
Kokomo—Main Street  
Kokomo—South Side  
La Fayette—First  
Lakeville  
La Porte—First  
Laud—Columbia City  
Macedonia—Kokomo  
Marengo  
Milltown  
Milroy  
Milton  
Mishawaka—Milburn Blvd.  
Mitchell—First  
Montezuma  
Mooreland—South  
Mooresville—First  
Mt. Pleasant—Greenwood  
Muncie—Jackson Street  
Muncie—Normal City  
Nameless Creek—Greenfield  
New Lisbon  
New Palestine  
Noblesville—First  
North Liberty  
North Scott—Angola  
Oaklondon  
Omega—Arcadia  
Orange—Glenwood  
Orleans  
Oxford  
Palestine—Burket  
Paragon  
Peru—First  
Plainville  
Princeton—Broadway  
Red Quarry—French Lick  
Refuge—Noblesville  
Remington  
Rensselaer  
Rocklane—Greenwood  
Rockport—First  
Rolling Prairie  
St. Paul  
Salamonia  
Shoals  
Silver Creek—Urbana  
South Bend—First

Springport  
Stilesville  
Summitville  
Swayzee  
Switz City  
Tipton—West Street  
Traders Point—New Augusta  
Trafalgar  
Union—Franklin  
Union Chapel—Atlanta  
Valparaiso—First  
Veedersburg  
Vincennes—Reel Avenue  
Vincent—Winslow  
Walton—First  
Warsaw—First  
Washington  
West Point—Russiaville  
Williams Creek—Indianapolis  
Windfall  
Wolcott  
Zionsville

## IOWA

Albia  
Alburnett  
Ames  
Atlantic  
Audubon  
Bethel Grove—Liscomb  
Blockton  
Bondurant  
Burlington—First  
Cedar Falls—First  
Cedar Rapids—First  
Cherokee—First  
Collins  
Corydon  
Council Bluffs—Broadway  
Creston  
Davenport—Second  
Des Moines—Capitol Hill  
Des Moines—Central  
Des Moines—Union Park  
Des Moines—University  
Elkhart  
Elliott  
Estherville  
Exira  
Garwin  
Glenwood  
Guthrie Center  
Iowa Falls  
Kalona  
Keosauqua  
Keota  
Lake City—Woodlawn  
Laurens  
Lenox  
Lohrville  
Marion  
Marshalltown—Central  
Mitchellville  
Moorehead  
Moulton  
Mt. Sterling  
Muscatine  
New Sharon  
Newton  
Nora Springs  
North English  
Osceola  
Ottumwa—First  
Perry  
Pierson

Pleasantville  
Prairie City  
Republic—Ionia  
Rock Rapids  
Sac City—First  
Scranton  
Seymour  
Stanhope  
Sugar Creek—Keokuk  
Tingley  
Urbana  
Valley Junction  
What Cheer  
Whitten  
Winterset

## KANSAS

Abilene—First  
Anthony—First  
Arkansas City—Central  
Ashton  
Atchison—First  
Atlanta  
Beloit  
Bonner Springs  
Caldwell—Central  
Caney  
Chanute—First  
Colby  
Columbus—First  
Emporia—First  
Erie  
Eureka—First  
Florence  
Fort Scott—First  
Girard  
Goff  
Great Bend—First  
Hartford  
Hoisington  
Holton  
Hope  
Howard  
Iola—First  
Jewell  
Kansas City—Chelsea  
Kansas City—First  
Kansas City—Quindaro Blvd.  
Kansas City—South Side  
La Crosse  
Langdon  
Larned—First  
Latham  
Lewis  
Logan  
Macksville—First  
Mankato  
Marion—First  
Marysville—First  
Mt. Hope—Federated  
Newton—First  
Oakley  
Oberlin—Federated  
Osawatomie  
Oswego  
Ottawa—First  
Parsons—Central  
Pawnee Rock  
Phillipsburg—First  
Randall  
Reserve  
St. Francis  
Salina  
Sedan—First  
Stafford—First

Stoney Point—Muncie  
Sutphen—Detroit  
Topeka—Second  
Topeka—Third  
Valley Center  
Wellington—First  
Wichita—Indiana Avenue  
Wichita—Riverside  
Wichita—S. Lawrence

## KENTUCKY

Antioch—Lexington  
Ashland—First  
Bardstown  
Berea—Pleasureville  
Bethel  
Bowling Green  
Burkesville  
Carlisle  
Cave City  
Central City  
Covington—Madison Avenue  
Crestwood—Central  
Crittenden  
Dawson Springs  
Dayton  
Dry Ridge  
Earlington  
Ewing  
Flemingsburg  
Florence  
Ft. Thomas  
Frankfort  
Georgetown  
Glasgow—First  
Greenville  
Hazel Green  
Hickman  
Hodgenville  
Hopkinsville  
Jeffersontown  
Johnson Memorial—Elkton  
La Grange  
Lancaster  
Latonia—Covington  
Lawrenceburg—First  
Lexington—Arlington  
Lexington—Maxwell  
Lexington—South Elkhorn  
Lexington—Woodland  
Louisville—Broadway  
Louisville—Central  
Louisville—Central (West St.)  
Louisville—Clifton  
Louisville—Parkland  
Louisville—West End  
Mays Lick  
Maysville—First  
Midway  
Millersburg  
Moorefield  
Morganfield  
Mt. Zion—Berea  
Mt. Zion—Winchester  
Nebo  
Newtown—Georgetown  
Olive Hill  
Paducah—First  
Petersburg  
Plum Creek—Butler  
Point Pleasant—Ludlow  
Prospect  
Providence  
Ravenna  
Richmond—First



W  
O  
R  
L  
D  
  
C  
A  
L  
L

Sharpsburg  
Simpsonville  
Spencer—Mt. Sterling

LOUISIANA  
Alexandria  
Lake Charles—First  
Monroe  
Morrow  
New Orleans—Carrollton Avenue  
Shreveport—Kingshighway

MAINE  
Princeton—West

MARYLAND  
Baltimore—Christian Temple  
Baltimore—Mt. Olivet  
Baltimore—Wilhelm Park  
Joppa—Jerusalem

MASSACHUSETTS  
Haverhill—Main Street  
Swampscott—First

MICHIGAN  
Bailey  
Ballard—Sparta  
Bangor  
Belding  
Benton Harbor—First  
Cadillac  
Cascade—Grand Rapids  
Detroit—East Grand Blvd.  
Dowagiac  
Easton—Owosso  
Flint—Central  
Fremont  
Ionia  
Manton  
Merson—Allegon  
Northshade—Middleton  
Pontiac—W. Huron  
Rapid City  
Traverse City—First  
Yale

MINNESOTA  
Austin—Church of Christ  
Cleveland  
Cohasset—Church of Christ  
Concord—West Concord  
Garden City  
Lewisville  
Minneapolis—Memorial Blvd.  
Minneapolis—Minnehaha  
Minneapolis—Portland Avenue  
St. Paul—First

MISSISSIPPI  
Corinth—Waldron Street  
Greenville  
Hattiesburg—Central  
Mound Bayou—First  
Nettleton  
Rienzi  
Ruleville  
Sherman  
Southern Christian Institute—Edwards  
Sumner  
Utica—Griffin Memorial  
West Point

MISSOURI  
Adrian

Antioch—Paris  
Ashland—Fayette  
Bellflower  
Blackburn  
Bolckow  
Bolivar  
Bosworth  
Braymer  
Cairo  
Camden Point  
Carthage  
Columbia—Second  
Dearborn  
Deepwater  
Dexter—First  
Duenweg  
Elsberry  
Festus  
Forrest City  
Frankford—First  
Fulton—First  
Golden City  
Gower  
Granby  
Granville—Paris  
Green City  
Half Way  
Hannibal—First  
Harrisonville  
Hickman Mills  
Higbee  
Higginsville—Central  
Hillsboro—Platte City  
Holliday  
Hughesville  
Jefferson City—Capital Ave.  
Joplin—South  
Joplin—Villa Heights  
Kansas City—Belmont  
Kansas City—Budd Park  
Kansas City—Independence Blvd.  
Kansas City—Oak Park  
Kansas City—South Park  
Kansas City—West Side  
Kearney  
Kennett  
Kingsville  
Knobnoster  
Knox City  
La Grange  
Lancaster  
La Plata  
Lathrop  
Lawson  
Lee's Summit  
Louisiana  
Macon  
Maplewood  
Marceline  
Maysville  
Mayview  
Miami  
Moberly—First  
Montgomery City  
Monticello  
Mt. Olivet—Liberty  
Mt. Zion—Hannibal  
New Galilee—Winfield  
Palmyra  
Pattonsburg  
Piedmont  
Platte City  
Pleasant Hill—First  
St. Joseph—King Hill  
St. Joseph—Mitchell Park

St. Louis—Compton Heights  
St. Louis—Dover Place  
St. Louis—Union Ave.  
Savannah  
Sedalia—First  
Springfield—South St.  
Tarkio  
Union Star  
Vandalia  
Weston  
Westplains  
Wheatland  
Wyaconda

MONTANA  
Anaconda  
Corvallis—United  
Fort Benton  
Great Falls  
Helena—First  
Whitehall

NEBRASKA  
Alliance  
Alma  
Ansley  
Auburn  
Falls City  
Gering  
Giltner  
Kearney—First  
Lincoln—First  
Nebraska City  
Nelson  
Omaha—First  
Omaha—Northside  
Omaha—South  
Peru  
Pleasant View—Lynch  
Tecumseh  
Verdon

NEW JERSEY  
East Orange—Central

NEW MEXICO  
Carlsbad  
Raton—First

NEW YORK  
Auburn—First  
Brewerton—Main St.  
Brooklyn—Flatbush  
Buffalo—Central Church of Christ  
Buffalo—Forest Ave.  
Cato  
New York—Central  
New York—Second  
North Tonawanda—Church of Christ  
Poestenkill  
Rochester—Columbia Ave.  
Rochester—First  
South Butler  
Syracuse—South Geddes  
Tonawanda—First  
Troy—First Church of Christ  
Wellsville—Christian Temple

NORTH CAROLINA  
Amity—Arapahoe  
Belhaven—First  
Carr Memorial—Clinton  
Charlotte—First  
Deep Run

Dunn—Hood Memorial  
Edward  
Everetts  
Goldsboro  
Greenville—8th St.  
Kinston—Gordon St.  
Kinston—South West  
Long Acre Chapel—Pinetown  
Macclesfield  
Middle Fork—Winston-Salem  
Middletown  
Old Ford—Washington  
Pantego  
Raleigh—Hillyer Memorial  
Richlands  
Spray—First  
Sweet Home—Williamston  
Terre Ceia  
Timothy—Ayden  
Walstonburg  
Washington—First  
Wheat Swamp—La Grange  
Wilson—First  
Winston-Salem—Fourth St.  
Winston-Salem—Patterson Ave. Church  
of Christ

## OHIO

Akron—Kenmore District  
Akron—North Hill  
Akron—Wooster Avenue  
Athens  
Bellaire  
Belle Center  
Bellevue  
Bluffton  
Bowling Green  
Bucyrus—First  
Cadiz  
Chardon  
Cincinnati—Evanston  
Cincinnati—Oakley—Hyde Park  
Cleveland—Broadway  
Cleveland—Crawford Road  
Cleveland—Euclid Avenue  
Cleveland—Highland  
Clyde  
Columbus—Chicago Ave.  
Columbus—Indianola  
Columbus—Linden Heights  
Columbus—Monroe Ave.  
Columbus—W. Fourth Ave.  
Coshocton—Main St.  
Croton—First  
Dayton—Central  
Dayton—Norwood  
East Chesterfield—Lyons  
Eden—St. Louisville  
Findlay—Central  
Galion  
Georgetown  
Hamilton—Lindenwald  
Harrison  
Hickville—First  
Howard  
Howland—Warren  
Hubbard—North Hubbard  
Hudson—First  
Ironton  
Lancaster—Fifth Ave.  
Lima—Central  
Lima—South Side  
Lisbon—First  
Lockland—Maple St.

Lowellville  
Lyons  
Mc Arthur  
Mansfield—First  
Marietta—Central  
Marlboro—Limaville  
Massillon  
Middletown—Church of Christ  
Millersburg  
Mogadore  
Moscow  
Nelsonville  
Newark—Central  
Newark—West Side  
New Marshfield  
Niles  
North Bristol—Bristolville  
North Canton—Community  
Old Stone—Newark  
Perry  
Perryton—Blackrun  
Piqua—Church of Christ  
Portsmouth—First  
Rocky Ford—Hanover  
Rushsylvania  
St. Louisville  
Sandusky—First  
Solon—Federated  
Taylor's Ridge—Glouster  
Tiffin  
Unionport  
Warren—Central  
Warren—Second  
Washington C. H.  
Wauseon—First  
Wellsville—First  
Weston—First  
Whiteford Road—Sylvania  
Winameg—Delta  
Youngstown—Central  
Youngstown—First  
Youngstown—Hillman St.  
Zanesville—First

## OKLAHOMA

Ada  
Altus  
Alva  
Bartlesville—First  
Camargo  
Carmen—First  
Chickasha—First  
Chickasha—Shepherd St.  
Claremore—First  
Covington  
Crescent  
Cushing—First  
Duncan—First  
Durant—First  
Edmond—First  
Elk City—First  
Enid—University Place  
Glencoe  
Hartshorne  
Heavener  
Hobart—First  
Homer  
Hugo—First  
Lawton—First  
Mangum—Central  
Miami—First  
Muskogee—Boulevard  
Muskogee—First  
Norman—First  
Okemah

Oklahoma City—Crown Heights  
Oklahoma City—First  
Oklahoma City—Maywood  
Oklahoma City—Pennsylvania Ave.  
Oklahoma City—University Place  
Owasso  
Ponca City  
Quinton  
Red Fork  
Roff  
Sand Springs—First  
Stillwater—First  
Stroud  
Tonkawa  
Tulsa—Memorial  
Tulsa—Wheeling Ave.  
Vinita—First  
Walters—First  
Watonga  
Wewoka—First  
Woodward—First

## OREGON

Albany—First  
Astoria  
Baker  
Bend  
Brownsville  
Central Point  
Crystal  
Dallas  
Eugene—First  
Forest Grove—First  
Grants Pass—Church of Christ  
Independence  
Junction City  
La Grande—Central  
McMinnville  
Marcola  
Medford—First  
Monmouth—First  
North Bend  
Oakridge  
Oregon City  
Pendleton—First  
Portland—Christian Temple  
Portland—Kern Park  
Portland—Montaville  
Portland—St. John's  
Portland—Spokane Ave.  
Roseburg  
Salem—Court St.  
Sheridan  
Tillamook  
Veronia

## PENNSYLVANIA

Altoona—First  
Beaver Falls—First  
Blanchard  
Brightwood—Library  
Butler—North St.  
California—First  
Canoe Camp—Mansfield  
Charleroi—First  
Covington—Church of Christ  
Derris—Benton  
Dunmore—Tripp Ave.  
East Smithfield—Federated  
Greensburg—First  
Johnstown—Moxham  
Kingston—Westmoor  
Le Roy  
Lock Haven  
Meadville—First



W  
O  
R  
L  
D  
  
C  
A  
L  
L

Monessen  
Monongahela  
New Castle—Madison Ave.  
New Kensington—First  
Osceola Mills  
Philadelphia—Kensington  
Philadelphia—Tioga Heights  
Pittsburgh—Beechview  
Pittsburgh—Brentwood  
Pittsburgh—Squirrel Hill  
Plymouth—First  
Republic—First  
Sandy Lake  
Sharon—Central  
Stillwater  
Uniontown—Central  
Washington—First  
Washington—Second  
Waynesboro, Pa.

## SOUTH CAROLINA

Belvedere—Augusta, Ga.  
Charleston—First  
Cherry Grove—Brunson  
Columbia—First  
Ellenton  
Galilee—Holly Hill  
Luray  
Russellville  
Spartanburg—Central  
Varnville

## SOUTH DAKOTA

Aberdeen—Bethany  
Sioux Falls—First  
Watertown  
Winner

## TENNESSEE

Alamo  
Bells  
Bristol—Central  
Chattanooga—East Lake  
Covington—Central  
Dozier—Springfield  
Greenville  
Hampton  
Jackson—First  
Knoxville—Lonsdale  
Livingston  
Memphis—Decatur St.  
Memphis—Highland  
Memphis—Merton Ave.  
Memphis—Mississippi Blvd.  
Murfreesboro—Central  
Nashville—Vine St.  
Newbern  
Shelbyville—First  
Tullahoma

## TEXAS

Abilene—First  
Albany  
Amarillo—First  
Amarillo—West  
Athens—First  
Austin—Central  
Austin—Hyde Park  
Austin—12th St.  
Beaumont—Washington Blvd.  
Beeville  
Benjamin  
Bertram  
Big Spring  
Bowie

Brady—First  
Brenham  
Brownwood—First  
Bryan—First  
Burkburnett—Central  
Celeste  
Center Point  
Chico  
Childress—Central  
Cisco  
Clarendon  
Claude—First  
Cleburne  
Coleman  
Colorado  
Commerce—First  
Corsicana—First  
Dallas—Boll St.  
Dallas—Edge Cliffe  
Dallas—Mt. Auburn  
Dallas—Oak Lawn  
Dallas—South Dallas  
Dallas—Trinity  
El Paso—First  
Floydada  
Forney  
Fort Worth—Blvd.  
Fort Worth—East Annie St.  
Fort Worth—Morningside  
Fort Worth—Riverside  
Fort Worth—University  
Fort Worth—Vaughn Blvd.  
Galveston—Central  
Garland  
Grapeland  
Greenville—Clark St.  
Groesbeck  
Holland—Central  
Houston—First  
Houston—Grove St.  
Houston—Woodland  
Hutchins  
Iowa Park  
Kerrville  
Kilgore  
Ladonia  
Laredo  
Lufkin—First  
Luling  
McKinney—First  
Manvel  
Marfa  
Mason  
Mercedes  
Mesquite  
Mexia—First  
Midland  
Mineola—Central  
Nocona—Central  
Olney  
Paducah  
Pampa  
Panhandle—Main St.  
Paris—First  
Paris—True Vine  
Perryton—First  
Plano  
Pleasant Grove—Dallas  
Port Arthur  
Ranger—First  
Richland Springs  
Robstown—Mexican  
Rockwall  
Rowlett

Rusk  
Sabinal—First  
San Angelo—First  
San Antonio—Harriman Place  
San Antonio—Mexican  
San Antonio—South Side  
San Marcos—First  
Spur  
Stamford—Central  
Taylor—First  
Taylor—Murphy St.  
Temple—First  
Timpson—First  
Tioga  
Trinity  
Truscott  
Tyler—First  
Valley Mills  
Van Alstyne  
Vernon—Central  
Waco—Central  
Waco—Clay St.  
Weslaco  
Wichita Falls—First  
Wichita Falls—Highland Heights  
Woodville

## UTAH

Ogden—First

## VERMONT

West Pawlett

## VIRGINIA

Antioch—Bowling Green  
Ashland  
Bedford  
Blacksburg  
Blackstone  
Charlottesville  
Chase City  
Chestnut Grove—Shawver Mill  
Clifton Forge  
Corinth—Etna Mills  
Covington  
Dalton Hill—Hillsville  
Danville—Jefferson Ave.  
East Radford  
Elpis—Perkinsville  
Fairview—Hood  
Forest Grove—East Leake  
Forest Oak—Woodlawn  
Fredericksburg—Main St.  
Glenlynn  
Gordonsville  
Ground Squirrel—Farrington  
Hampton—Church of Christ  
Harrisonburg  
Holly Grove—Inez  
Horse Pasture—Preston  
Independence—Ashland  
Jerusalem—King William  
Louisa  
Lynchburg—Euclid Ave.  
Macedonia—Lahore  
Martinsville—Broad St.  
Mt. Olive—Spencer  
Mt. Olivet—Martinsville  
Newport News—First  
Norton  
Olive Branch—Toano  
Pennington Gap—First  
Perseverance—Dundas

Philippi—Deltaville  
Pleasant Hill—Gasburg  
Pounding Mill—First  
Radford—First  
Richmond—Colonial Place  
Richmond—Cowardin Ave.  
Roanoke—Belmont  
Roanoke—Melrose Ave.  
Rochelle  
Salem—Gays  
Shenandoah  
Springfield—Rockville  
Victoria  
Walnut Springs—Strasburg  
Winchester

## WASHINGTON—EAST

Cheney  
Entiat  
Pasco  
Pomeroy  
Spokane—Central  
Spokane—Hillyard

Spokane—Jefferson St.  
Spokane—Spokane Valley  
Wenatchee—Central

## WASHINGTON—WEST

Aberdeen  
Anacortes—First Church of Christ  
Auburn  
Chehalis  
Ellensburg—First  
Everett—Central  
Kelso—Central  
Kent—First  
Mt. Vernon—First  
Orting  
Port Orchard  
Seattle—Ballard  
Seattle—First  
Seattle—Greenwood  
Seattle—West  
Sunnyside—First  
Tacoma—First  
Tacoma—McKinley Park  
Yakima—First

## WEST VIRGINIA

Beckley  
Beech Bottom—Community  
Bethany—Memorial  
Fairmount—Central  
Hinton  
Hollidays Cove  
Huntington—Madison Ave. Church of Christ  
Huntington—6th Ave. Church of Christ  
Martinsburg, W. Va.—Winchester Avenue  
Mc Mechen  
Morgantown—First  
New Martinsville—First  
Princeton—First  
Shinnston—Charles St.  
Tabler, W. Va.—Cedar Grove  
Wheeling—First

## WISCONSIN

Beloit  
Milwaukee—First

## WYOMING

Sheridan—First

## Equalled

This list is composed of the churches whose total offerings for general fund to the United Christian Missionary Society (from the Church, the Sunday School, Christian Endeavor, and Missionary Organizations) for July, August and September *equalled* last year's total for the same period.

## ALABAMA

Birmingham—57th St.  
Birmingham—Ensley  
Eutaw

## ARKANSAS

Forrest  
Prescott

## CALIFORNIA—NORTH

Fresno—Belmont Ave.

## CALIFORNIA—SOUTH

Ontario—First

## CANADA

Ft. Erie, Ontario—North  
Toronto, Ontario—Central

## COLORADO

La Junta  
Loveland  
Paonia

## FLORIDA

Arcadia  
Haines City—First  
Orlando—Orlando Christian

## GEORGIA

Eastman—First

## IDAHO—NORTH

Moscow—First

## ILLINOIS

Bethany  
Carlock  
Carrollton  
Franklin  
Gays  
Girard—First

## Lancaster

Peoria—Central  
Rockford—Central  
Walnut—Fourth St.

## INDIANA

Paragon—Alaska  
Bethany—Charlestown  
Bethel—Fountain City  
Big Flat Rock—Rushville  
Brook  
Brooklyn  
Carthage—East St.  
East Union—Atlanta  
Eaton  
Elnora  
Flora  
Glenwood  
Hammond—First  
Indianapolis—Hillside  
Indianapolis—University Heights  
Kentland—First  
Little Flat Rock—New Salem  
Lizton  
Mt. Auburn—Edinburg  
Mt. Vernon  
New Albany—Park  
Poseyville  
Red Key  
Shaker Prairie—Carlisle  
Waynetown

## IOWA

Harlan  
Milton  
Mt. Ayr  
Norwalk

## KANSAS

Clearwater  
Highland—Norton

## Lebanon—First

Plainville  
Salina—First  
Topeka—West Side

## KENTUCKY

Bloomfield  
Burlington—Bullittsville  
Corydon—Livesay Memorial  
Forest Grove—Winchester  
Hazard  
Mill Creek—Helena Station  
North Pleasureville  
Salvisa  
Waddy  
Warsaw  
Williamstown

## LOUISIANA

New Orleans—St. Charles

## MARYLAND

Baltimore—Govans

## MICHIGAN

Paw Paw

## MINNESOTA

Minneapolis—Lake Harriet

## MISSOURI

Bismarck  
Buckner  
Burlington Junction  
Clarence  
Excelsior Springs—Woods Memorial  
Grant City  
Greenwood  
Illinois Bend—La Plata  
Kahoka  
Kansas City—Linwood



Greensboro—Elm St.  
Pfafftown

## Comanche

### Richland Center—First

<b>Michigan</b> Oct.	<b>Iowa</b> Oct.	<b>Medford</b> Oct.	<b>Nov.</b>	<b>Manzanola</b> Oct.	<b>Tennessee</b> Oct.
St. Louis 30	Fort Dodge 30	Portland 13	Cuckoo 1	Colorado Springs 7	Jackson 30
Flint 31	Waterloo 31	<b>Illinois</b> Oct.	Richmond 2		Memphis 31
<b>Nov.</b>	<b>Nov.</b>	Decatur 30	Newport News 3	<b>Kansas</b> Nov.	<b>Nov.</b>
Kalamazoo 1	Marshalltown 1	Danville 31	Victoria 6	Norton 8	Nashville 1
<b>Indiana</b> Nov.	Mount Ayr 2		Lynchburg 8	Jewell 9	Knoxville 1
La Porte 2	Elliott 3	<b>Nov.</b>	<b>Virginia</b> Oct.	Holton 10	Chattanooga 3
Fort Wayne 3	Ottumwa 6	Mount Carmel 1	Woodstock 30	Abilene 13	<b>Alabama</b> Nov.
Monticello 6	<b>Missouri</b> Nov.	Benton 2	Pulaski 9	Wellington 14	Montgomery 6
Tipton 7	Hannibal 7	Jacksonville 3	<b>West</b>	Kingman 15	Birmingham 7
Muncie 8	Centralia 8	Bloomington 6	<b>Virginia</b> Nov.	Eldorado 16	Hartselle 8
Franklin 9	Carrollton 9	Macomb 7	Princeton 10	Iola 17	
Crawfordsville 10	St. Joseph 10	Moline 8	Hinton 13	Independence 20	<b>Kentucky</b> Nov.
Rushville 13	Windsor 13	<b>Minnesota</b> Nov.	Huntington 14		Central City 10
New Albany 14	Joplin 14	Minneapolis 9	<b>California</b> Oct.	<b>Oklahoma</b> Oct.	Paducah 13
Mitchell 15	Springfield 15	Garden City 10	San Diego 30	Okmulgee 30	Shelbyville 14
Vincennes 16	Dexter 17	<b>Ohio</b> Oct.	Long Beach 31	Barnsdall 31	Harrodsburg 15
<b>Pennsylvania</b> Oct.	<b>Idaho</b> Oct.	Dayton 30		<b>Nov.</b>	Lexington 16
New Castle 30	Lewiston 30	Wauseon 31	<b>Nov.</b>	Cushing 1	Mays Lick 17
S. Brownsville 31	<b>Nov.</b>	<b>Nov.</b>	Santa Ana 1	Enid 2	<b>Texas</b> Oct.
<b>Nov.</b>	Nampa 15	Lima 1	Los Angeles 2	Chickasha 3	Tyler 30
Canonsburg 1	Gooding 16	Newark 2	San Bernardino 3	Miami 7	Houston 31
Johnstown 2	<b>Washington</b> Oct.	Akron 3	Glendale 6	<b>Arkansas</b> Nov.	<b>Nov.</b>
Williamsport 3	Spokane 31	Warren 6	Santa Barbara 7	Fayetteville 6	Brownsville 1
Scranton 6	<b>Nov.</b>	Athens 9	<b>Nebraska</b> Oct.	Jonesboro 9	San Antonio 2
Sayre 7	Walla Walla 1	Portsmouth 10	Falls City 30	Prescott 10	Austin 3
<b>New York</b> Nov.	Yakima 2	<b>West</b>	Beatrice 31	<b>Louisiana</b> Nov.	Hillsboro 6
Auburn 8	Seattle 3	<b>Virginia</b> Nov.	<b>Nov.</b>	Alexandria 13	Sherman 7
Buffalo 9	Tacoma 6	Wheeling 7	Grand Island 1	New Orleans 14	Dallas 8
	Longview 7	Fairmont 8	<b>Colorado</b> Nov.	<b>Mississippi</b> Nov.	Mineral Wells 9
<b>Canada</b> Nov.	<b>Oregon</b> Nov.	<b>District of</b>	Denver 2	Jackson 15	Sweetwater 10
Guelph, Ont. 10	Dallas 8	<b>Columbia</b> Oct.	Greeley 3	Clarksdale 16	Lubbock 13
	Eugene 9	Washington 31		West Point 20	Amarillo 15
					Wichita Falls 11

## Convention Elections and Actions

(Continued from page 20.)

Mrs. I. R. Kelso, Dr. G. H. Gibson, Mr. and Mrs. Frank L. Scott, R. L. Lund, W. P. Shelton, J. T. Pettus, Mr. and Mrs. S. L. Culler, T. M. Harding, Mr. and Mrs. A. F. Seay, Mr. and Mrs. Warren Rogers, Mr. and Mrs. W. R. Netherland, all of St. Louis, Missouri. Non-resident elective members: Mr. and Mrs. J. H. Trent, New Rochelle, New York; Mr. and Mrs. A. H. Carter, C. E. Lemmon, Columbia; Missouri; I. W. Gill, Wichita, Kansas; A. E. Cory, Indianapolis, Indiana; J. S. Dearing, Colorado Springs, Colorado; Mrs. J. H. Garrison, J. G. Warren, Los Angeles, California; J. C. Gentry, Atlanta, Georgia; Dr. H. C. Kelker, F. D. Shook, Cleveland, Ohio; Dr. Eli Long, Buffalo, New York; S. J. Mathieson, Denver, Colorado; William Oeschger, Grand Island, Nebraska; Theodore Robinson, Elyria, Ohio; Polk Tawater, Rockwood, Tennessee; Mrs. Walter M. White, Memphis, Tennessee.

## Board of Temperance and Social Welfare

President, E. L. Day, Martinsville, Indiana; vice-president, J. W. Putnam, Indianapolis, Indiana; recording secretary, P. A. Wood, Indianapolis, Indiana; treasurer, B. R. Johnson, Indianapolis, Indiana. Members of Board: L. C. Howe, Newcastle, Indiana; L. G. Batman, Youngstown, Ohio; Charles O. Lee, Memphis, Tennessee; Joseph Myers, Jr., Kansas City, Missouri; Howard E. Jensen, Durham, North Carolina; F. E. Davison, Oak Park, Illinois; R. Melvyn Thompson, Indianapolis, Indiana; David H. Shields, Canton, Missouri; Earl N. Griggs, Berkeley, California; L. Doyle Mullen, Rensselaer, Indiana; Clarence E. Baker, Indianapolis, Indiana; Henry L. Herod, Indianapolis, Indiana.

## Policies and Relationships

In the light of the Report of the Commission on Policies and Relationships, the Board of Managers of the United Christian Missionary Society recommends:

1. That the American Christian Missionary Society (exclusive of the Board of Church Extension), the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions perpetuate and carry to its fullest completion their union in the United Christian Missionary Society.

2. That the Board of Church Extension sever its relationships with the United Christian Missionary Society under the financial terms set forth in the report of the Commission.

3. That the National Benevolent Association sever its relationships with the United Society under the financial terms set forth in the report of the Commission.

4. That we approve the Religious Education report, approving the principle of greater coordination of our brotherhood

educational functions and calling for the strengthening of the educational work of the United Society.

5. That the Commission on Budgets and Promotional Relationships be given authority to approve not only amounts and time but the method of promotion which our brotherhood board and agencies may employ.

6. That the principles contained in the statement on personnel be approved and that they become a working basis for the society in the selection of its future leadership.

## Commission on Evangelism

The National Evangelistic Association recommends that a commission be appointed, composed of pastors, evangelists, laymen, editors, educators and missionaries, to study the whole evangelistic problem and opportunity of Disciples of Christ, and report their findings to the whole church.

## Simultaneous Convention With Northern Baptists

Recommendation to memorialize the executive committee of the International Convention of Disciples of Christ and the executive committee of the Northern Baptist Convention to hold simultaneous conventions in the same city at the same time, at the very earliest date possible.

## Roerich Peace Pact

Resolutions to endorse the Roerich Peace Pact and Banner of Peace for the protection of churches, museums, libraries, universities and other monuments and treasures of culture and their designation as inviolable and neutral in times of peace and war by the banner of peace.

## Jews in Germany

Resolution viewing with alarm reports concerning the persecution of Jews in Germany and a hope that the reports have been grossly exaggerated, with a desire that universal love and brotherhood may form the basis for adjusting the present situation in Germany.

## American Bible Society

Resolution expressing hearty approval of the work of the American Bible Society and urging the churches to include that society in their annual budgets and to observe Universal Bible Sunday by the use of material sent out by the society.

# Make CHRISTMAS Count

- For Greater Loyalty
- For Purer Lives
- For Nobler Giving

Do it all, with a Service that teaches, inspires and interests the whole school, young and old.



# White Gifts for the King

Reaches and teaches your whole congregation. Makes Christ and His life the center of Christmas. Impresses the ideal that the Gift of Self—of Service—of Substance, is the True Christian Way to observe Christmas.

Approved and used by 60,000 churches.

Write today for folder describing the plan, its origin and just how your church can have a WHITE GIFTS FOR THE KING service.

## SUPPLY PRICES

"White Gifts for the King" second revision 35c each.  
New 1933 Pageant (words and music) 25c each.  
Leaflet containing Suggested Pledges per 100, 50c.  
Beautiful Offering Envelope printed in colors per 100, 50c.

Complete outfit containing all of above and three additional pageants and services, total value \$1.25. Special offer \$1.00 postpaid.

No Free Samples.

Order immediately. Plan well in advance. Make this your most successful Christmas.

**MEIGS PUBLISHING COMPANY**  
43-J W. Washington St., Indianapolis, Ind.

## Christmas Greeting Cards

For Ministers' Use

Appropriate cards and folders with your name printed on, in quantities and at bargain prices you can afford to pay, the kind you want to send to all the members and friends of your church. Send for samples.

THE E. A. MILLER PRESS

45 Division Ave., S., Grand Rapids, Mich.

## Sell CHRISTMAS GREETINGS with Christian Sentiments

Christmas and Everyday Cards with worth-while sentiments, many combined with Bible Texts. Cards that are different—not found in stores. BOXED and UNBOXED. Excellent profit, no investment necessary. Write early for free Catalog and attractive Sale Plans.

PEASE GREETING CARDS, Inc.  
260 Laurel St. Dept. D. Buffalo, N. Y.



## This BIG 1934 CATALOG free

Teachers, Parents, Pastors and Children—helped and delighted!

Most complete catalog we have ever issued. Your denominational publishing house as well as others add their best items to our own distinguished line. Finest offering of church-school supplies and Biblical lesson courses. Select your Christmas gifts for class members, friends, and associates from these splendid offerings of Christian Books, Bibles, Scripture Cards, Mottoes, Calendars, etc. Low prices save you money; 53 years of service guarantees you satisfaction.

A present for you—Surprise Pack of Scripture Cards Free with each catalog. Write today

## Gospel Trumpet Company

Address Dept. E-22 at Nearest Office  
Sacramento, Calif. -or- Anderson, Ind.



# The Art of Church Management

By

CLARENCE E. LEMMON

*A handbook of church organization and administration.*

*Plans and program by one of our most successful pastors.*

176 pages—cloth binding—gold stamping—protective jacket.

PRICE \$1.00

## Rebels and Saints

*The Social Message of the Prophets of Israel*

By

FERDINAND M. ISSERMAN

One of the foremost young Jewish rabbis of the country, himself of no mean stature as a prophet of righteousness in the relations of men, writes brilliantly in this book of the social teachings of the prophets of Israel—Amos and Hosea, Jeremiah and Jonah, Isaiah and the Nameless Prophet.

He writes also of Jesus as a prophet of Israel, a remarkable chapter representing the viewpoint of the modern Jew.

\$1.00 POSTPAID

CHRISTIAN BOARD OF  
PUBLICATION

St. Louis, Missouri

### Exemption From Military Service

Resolution to file with the proper authorities of the government of the United States, a statement of fact that there are within the membership of the churches of the Disciples of Christ individuals who, as conscientious followers of Jesus Christ, cannot take active part as combatants in any military warfare, and requesting that these individuals be granted complete exemption from military service on the basis of this conviction of Christian faith.

### Message on Social Justice

Lack of space prevents us from publishing the courageous "Message on Social Justice" which was sponsored by the Board of Temperance and Social Welfare and unanimously passed by the convention. It commended such outstanding social gains as abolition of child labor, the rise of the wage level and the granting of the right of collective bargaining to labor. It deplored the return of liquor and called attention to the fact that if religion is to come into its own its authority must be recognized in every realm of life if returning prosperity is to be permanent. It urged progress toward unemployment insurance, accident and health insurance, old age insurance and control of both hours of work and mechanization of industry.

### The Liquor Question

The convention approved a recommendation submitted by the Board of Temperance and Social Welfare reaffirming faith in the outlawry of the liquor traffic as the only satisfactory solution of the problem and reminded ministers and people that thirty or more states prohibit the manufacture, distribution and sale of liquor under their own laws, urging that steps be taken to protect, maintain and extend state-wide prohibition. It was deplored that the national administration has used its powers under the NKA to coerce the sovereign states and citizens to vote for repeal. Churches were urged to establish adequate systems of scientific instruction relative to the harmful effects of alcohol, through teaching in the home, church school, young people's organizations and public schools.

The convention urged that the Board of Temperance and Social Welfare select the full quota of delegates allotted to Disciples of Christ for attendance upon the Second Washington Prohibition Emergency Conference. It heartily endorsed the stand taken by the *Kansas City Star*, *Christian Science Monitor* and other journals which have refused to accept liquor advertising, and commended business men everywhere who have refused to be coerced into handling beer or providing facilities for its manufacture and distribution.

### World Peace

The convention reaffirmed its belief that the Pact of Paris is an adequate platform for sound international policy, urged that the United States enter the World Court and give the fullest cooper-

ation to the League of Nations looking forward to full membership. Also that the United States seeks to cultivate friendship among our Latin American neighbors and continue our friendship with Japan, urging Congress to put Japanese immigration on a quota basis through a revival of the Gentlemen's Agreement.

A protest was expressed against the big navy program of the present administration and the continued presence of the combined American fleet in the Pacific. In the interest of peace federal control of the manufacture of all arms and munitions was urged.

### Budgets and Promotional Relationships

With the withdrawal of Benevolence and Church Erection from the United Christian Missionary Society there will be more than a dozen brotherhood agencies in the field asking support from the churches. In order to avoid unseemly competition and to preserve a just balance between essential brotherhood interests the Commission of Budgets and Promotional Relationships has for a number of years been working as a correlating agency. It is now proposed to enlarge its functions and make it the head of a plan called "Unified Promotion." This brings together in a central promotional group the representatives of the several brotherhood causes under a chief of staff who directs all money-raising activities through state or regional representatives. Funds raised are to be divided according to the income of the cooperating boards during preceding years. All plans and programs must be submitted to the Committee on Budgets and Promotional Relationships for annual review. The Pittsburgh Convention approved this plan, subject to the endorsement of the brotherhood agencies when the plan comes before them for consideration.

### Our Japanese Churches

THE Churches of Christ in Japan pretty generally observed Easter with splendid services. There was one baptism at Sendai, four at Nakano and four at Koishikawa.

There have been twelve additions at the Takinogawa Church since the beginning of the year.

Tsuruoka Church reports seventy in attendance on Easter, and at Koishikawa there were sixty.

T. Tsunekawa was baptized at the Koishikawa Church. He was formerly employed by the Yokohama Specie Bank at its branches in Los Angeles and New York, and later in Tokyo. Mrs. Tsunekawa was for a number of years one of our splendid women evangelists.

On April 1 the Sendai Church became self-supporting. This congregation now assumes all responsibility for its pastor's salary and the running expenses of the church, with the exception of repairs and taxes.

E. D. McCoy.

Takinogawa, Tokyo, Japan.

# Receipts for Three Months Ending September 30, 1933

## United Christian Missionary Society

### From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$17,763.49	\$3,697.35*	\$ 425.00	\$ 230.00
Sunday Schools	6,038.31	624.75	10.00	10.00
Christian Endeavor Societies	347.16	43.29*		
Missionary Organizations	45,130.06	291.47	.50	.50
Individuals	3,448.89	184.12	714.50	2,017.00*
	\$72,727.91	\$2,640.30*	\$1,150.00	\$1,776.50*

### From Miscellaneous Sources

Bequests	\$ 550.00	\$3,262.76*		
Interest (U. C. M. S.)	13,145.42	1,465.74*	\$ 864.93	\$ 381.80
Interest (Old Societies)	8,053.57	1,950.08		
Gifts from Old Societies	9,304.19	4,215.34	1,273.90	1,610.69*
Home Missions Institutions	5,604.91	1,515.55*		
Benevolent Institutions	11,209.12	2.38		
Foreign Field Receipts				
Annuities			1,050.00	2,100.00*
WORLD CALL Subscriptions and Advertising	3,137.91	3,360.45*		
Literature	4,598.13	1,313.40*		
Miscellaneous	8,574.38	1,949.12*	523.65	8,972.60*
	\$64,177.63	\$6,699.22*	\$3,712.48	\$12,301.49*

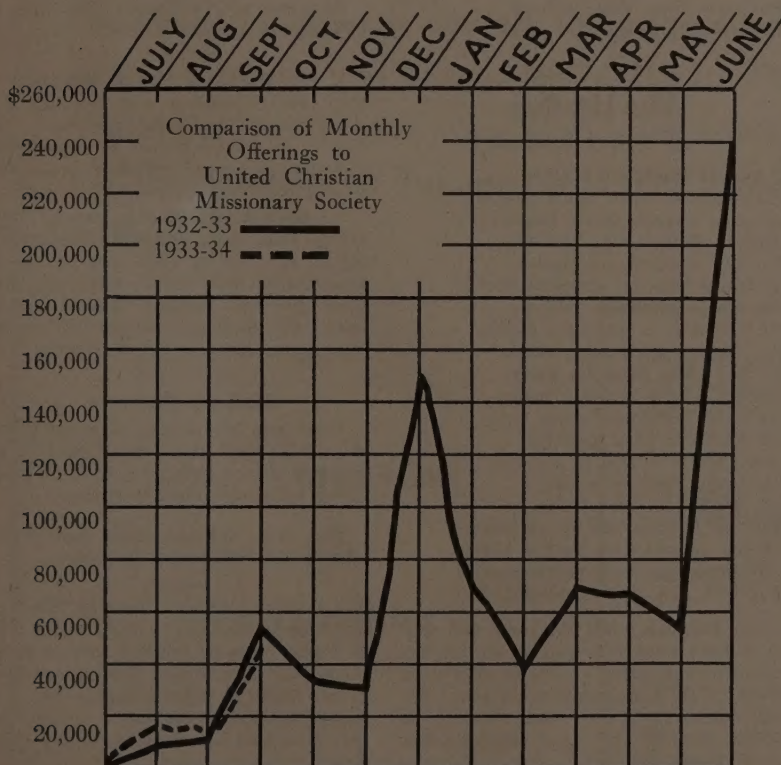
### Board of Education and Cooperating Colleges

Churches	\$ 1,073.45	\$ 533.02*
----------	-------------	------------

\*Decrease

## Start the Trend Upward Again

Bring the Offerings for October Above October of Last Year



## USE THIS CLEANLY METHOD IN YOUR CHURCH

### INDIVIDUAL COMMUNION SERVICE



Send for Free Folder of Trays, Glasses, Collection and Bread Plates, Pastor's Sick Outfits, etc. Prices to suit every church.

Thomas Communion Service Co., Box 488 Lima, Ohio

## I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.



Write today. I will help with your money problem.

METAL SPONGE SALES CORP.

John W. Gottschalk, Pres.  
2726 N. Mascher St.,  
Philadelphia, Pa.

The Little Fellow that does the BIG Job

**GOTTSCHALK'S**  
THE ORIGINAL-SANITARY  
METAL SPONGE

NEW AND SECOND HAND  
**THEOLOGICAL BOOKS**  
LARGEST STOCK IN AMERICA.  
Over half a million THEOLOGICAL BOOKS—classified by subject. CATALOGUES FREE. Correspondence and "Want Lists" invited. Please mention this paper.  
**SCHULTZ'S BOOK STORE** 62 FOURTH AVE. NEW YORK CITY

## Our Free Catalog Saves Money For Foreign Missionaries

FOREIGN MISSIONARIES everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality.

SECRETARIES and Purchasing Agents of Foreign Missions find that our free catalog and special discount list enables them to save money for their stations.

MISSION Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you haven't a Montgomery Ward Catalog, write TODAY for a free copy.

**MONTGOMERY WARD & CO.**  
Export Department CHICAGO, U. S. A.

## Do Your Christmas Shopping Early

WORLD CALL subscriptions to your friends, at \$1.00 each, will bring grateful remembrance of your thoughtfulness twelve months in the year. Clip the coupon on the inside back cover.





# The Last Page



## A Steady Job

Smith: "What outfit are you working for now?"

Jones: "Same people—wife and five children."

## Calamity Howler

A bishop of the Methodist church visited a church in California, which had three bells in the tower: a tiny bell, one of medium size, and a gigantic bell. "What are they for and why are they different sizes?" he asked a prominent member of the church.

"The tiny one is to announce our pastor is to preach," was the reply. "We ring the medium-sized bell for Easter, Christmas and such occasions. But we reserve the largest one to announce an earthquake, that the bishop's going to preach, or any public calamity."

## Have a Good Time

Teacher: "I take great pleasure in giving you 90 in English."

Pupil: "Aw, make it a 100 and enjoy yourself."

## Not So Well

Kind lady: "What's troubling you, my little man?"

Little Willie (on his way home from school): "Dyspepsia and rheumatism."

Lady: "Why that's absurd at your age; how can that be?"

Willie: "Teacher kept me after school because I couldn't spell 'em."

## Why Not "World Call"?

In Latin-American countries professional men use on their cards elaborate degrees and either the title "Dr." or something still more impressive. So we see cards reading: "Lawyer This," or "Engineer That," etc. One man who has failed to achieve such distinctions, rather than be outdone by his fellows, has his cards engraved:

LUIS LARA

Subscriber to the *New York Times*, *Chicago Tribune* and *Collier's Weekly*.

—Contributed.

Nature is a wonderful thing! A million years ago she didn't know we were going to wear spectacles, yet look at the way she placed our ears.—*Annapolis Log*.

One of the Freshmen up at Ames can't understand why he has to take courses in husbandry in order to get his bachelor's degree.—*Grinnell Malteaser*.

Exaggeration: "What did they teach you at school today, sonny?"

"Oh, teacher told us all about Columbus, who went 2,000 miles on a galleon."

"She did, did she? Well don't believe all she tells you about those American cars, my boy."—*New Zealand Decorator*.

## My Prayer

By Helen Welshimer

Dear God, it is not wealth I seek,  
Or praise or fame today,  
But may no idle deed of mine  
Lead anyone astray.  
And may there be no weary tears  
From words that I have said,  
Or smiles removed from childhood's face,  
Or crimson hearts that bled.

Dear God, may I be strong and brave  
When dreams I dreamed prove vain,  
And may I make a symphony  
Of song from every pain.  
So lightly may I touch the chords  
That none will ever guess  
They are too bruised for stronger themes,  
Too tangled in distress.

Oh, may I keep my little griefs  
Securely in my heart,  
But help the world to mend its dream—  
Help me to play my part  
Upon the stage that Thou hast set,  
Repeat my lines and smile,  
And know that silver stars will shine  
In blue skies after while.

And may I not inflict my woes  
Upon a weary land,  
But bear its many griefs instead,  
And reach a guiding hand.  
And though my alabaster box  
Hold nothing that is rare,  
But only balm from Gilead,  
Dear God, give me this prayer.

## The Heathen

By Robert Freeman

I used to think him heathen  
Just because—well, don't you see,  
He didn't speak God's English,  
And he didn't look like me.  
He had a burnt complexion,  
Which is heathen, goodness knows!  
He ate a heathen's rations,  
And he wore a heathen's clothes.  
But there's a s'prising skinful  
In that bloke from far away;  
There's humor in his wrinkles,  
And I've heard the beggar pray.  
He's kind to little kiddies,  
And there's written in his eyes  
The willingness to render  
All a Christian's sacrifice.  
Yes, you'd know him for a heathen  
If you judged him by the hide:  
But bless you, he's my brother,  
For he's just like me inside!

Dr. Freeman wrote the poem and used it in his sermon delivered at the interdenominational vesper service in Hollywood Bowl before a congregation of about 30,000 during the Fiesta celebration of the 150th birthday of Los Angeles.—*New York Times*.

## A Prayer for the Spirit of Sharing With the Unemployed

Lord, help us who still live in normal ways,  
Whose weeks are made of pleasant, busy days,  
To be more swift in sharing as we can  
This boon of work—to give some downcast man  
A broken chair to mend, a lawn to mow.  
Such terrors stalk beside them as they go  
From door to door, and find no opening way,  
No hint of promise for the coming day.  
Such spectres of grim want for those whose weal  
Is in their helpless hands! O Jesus, deal  
With them through us. Thy blessed name we bear.  
Oh, make us quiver with them—make us care  
As if their grief were ours, and ours their need;  
Nor once let us repulse them lest, indeed,  
We fail to recognize Thyself, Thy touch,  
Or miss the meaning of Thine "Inasmuch."

—Bertha Gerneaux Woods.

Gentleman: I see you've got Shelley and Keats. Do you like to read them?  
Daughter of the House: Oh, yes.  
Gentleman: D'you know what is the essential difference between them?  
Daughter of the House: Yes, Shelley is bound in red and Keats in blue.

A clergyman, on hearing someone remark that liberalism was creeping into the churches, made the comment: "If that is so, I hope it will soon strike the contribution boxes."—*Boston Transcript*.

"I am not interested in money," said Henry Ford, and, although it has nothing to do with it, we'd sort of like to remark that little Willie, after he'd had three generous helpings, seemed not to have much interest in the pudding for the time being, either.—*Boston Herald*.

## Modern Proverbs

There was once a Man of whom it was said, "He went about doing good." So many of us are satisfied just to be going about.—*National Council Bulletin*.

The prize optimist these days is the pick-pocket.—*Cincinnati Enquirer*.

A man may be well versed in Theology, yet lack Christianity. And, a man may be highly educated, yet lack common sense. Some such men forget that *Haughtiness* is not *Dignity*. What a shame that in so many instances a clergyman, to hold his job, must hold his tongue.—*Sterling Branzen*.



# Are You Up On Your Statistics?

Here's one for your collection:

*"Rejoicing in the increased effectiveness of World Call and its splendid editorial leadership; and calling attention to the fact that World Call is self-supporting and that it should remain so, the Committee on Recommendations . . . urges the cooperation of the brotherhood in bringing the subscription list up to 33,000 by December 31, 1933."*

We quote the recommendation voted by the International Convention just to load your guns with ammunition for the remaining weeks of the year. The endorsement of World Call by the Pittsburgh convention means two outstanding facts: **the magazine is worthy enough to hold the attention of such a group and it merits their recommendation to the brotherhood at large.**

The dollar subscription rate still holds—whether it will remain after December 31 depends entirely upon the number of subscribers added to our ranks in the remainder of 1933. These are days when every World Call reader becomes a World Call advertiser. Your aid in bringing the subscription list up to 33,000 by December 31 is earnestly solicited.

●

**One World Call**  
to every  
**Ten Disciples**

Clip Yourself a Coupon

WORLD CALL  
222 Downey Ave.  
Indianapolis, Ind.

Friends:

I enclose \$1.00. Please begin my year's subscription with the November number.

Name.....

Address.....

City..... State.....

Church.....



*Will Accept*

## Gifts of \$100.00 or More

for

# ANNUITY BONDS

## Guaranteeing

- An income, regular, fixed and sure, through life. The rate to those over fifty years of age is 6%.
- The satisfaction of knowing that his gift will be used as he wishes.

—The full amount of the gift when the bond is released.

◆ ◆ ◆

"I know it is not *necessary* for me to acknowledge the receipt of my annuity check from you today, but it seems only fair to make this return after 13 years during which our annuity checks have never failed to come promptly."

◆ ◆ ◆

## Missions Building

## Indianapolis, Indiana